

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE,
\$1.00 per YEAR, 5c per COPY.

Cincinnati, Saturday, November 11, 1893.

Volume XIII, No. 19.

Written for the LIGHT OF TRUTH.

THE SHEPHERD AND HIS FLOCK.

HON. A. B. RICHMOND.

And he shall set the sheep on his right hand, but the goats on the left.—Math. 25: 33.

Thus saith the Lord: Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth that they may not be meat for them.—Ezekiel 34: 10.

Should the so-called Christian nations of the world send missionaries to Christianize the heathen nations of the earth? This question is now agitating the minds of the philanthropists of all creeds. To my mind it entirely depends upon circumstances and conditions. The theology of the past has become so modified by advancing thought and enlightenment that from a logical standpoint the question presents an entirely different aspect from what it did fifty years ago.

If we suppose that there is but one road to heaven, and that is through faith and repentance and that all who do not believe in the savior and the orthodox plan of redemption shall be damned, and that those only who have heard "the law" and obey it shall be saved. Then, perhaps, it is our duty to send "the law" to all the un-Christianized people of the earth. If it is true that there will in the distant future be a "Day of Judgment," when Jehovah shall judge all men by "the law" whether they ever heard of it or not, when the great shepherd above shall separate his flocks and place the sheep, that are sheep through no merit of their own but because they were born in the pasture of Christian countries, on his right hand, while he shall place the goats of the wilderness and regions of rocks and mountains, on his left. And if he loves the sheep because chance favored their birth and habits, and hates the goats for the same reason, then it would be proper for all the orthodox Churches to turn their attention entirely to sheep-raising and the improvement of all the flocks that may be grazing on the wide domain of our globe. If the sheep are the especial favorites of the creator of the universe, and he hates the goats with divine hatred—then my sympathy is entirely with the goats, and I would, if I could, change them all into sheep. But how is it to be done? Surely not by the efforts of the shepherd, or a change of their habitat. The inborn difference of the species must ever exist, although care and culture may improve their conditions, and even beget varieties, but the original characteristics will remain, and the future shepherd will never clip wool from goats, nor cashmere from sheep. Neither can he change the physical conditions fitted for life among rocks and mountains, for one adapted to plain and meadow land.

The difference in nature, race, and tribal conditions of men are as great as that of animals of the same genus, and can not be changed from the one into the other. The naturalist who wishes to propagate the best specimens of animal kingdom must consult their conditions, habits, and surroundings in their natural state and in his "missionary" efforts will as far as possible conform to them. And for this reason the Rum of Enlightenment and Religion of Orthodoxy—or a combination of whiskey and Bibles—may not be best suited to the reformation of the heathen nations of earth.

But why send religious missionaries among the benighted people of the globe? Surely a just God will not punish those who were born blind because they never saw the light of day. Neither will he damn them because they did not obey a law they never knew, or believe in a savior of whom they never heard. If the darkness of savagery will shield them from punishment for unconscious disobedience, why not let them remain as they are for the brief period of human life, until a future existence shall enlighten them? If the heathen are safe because of ignorance why send them the law? If ignorance will ensure them eternal bliss in a future world, then surely it is folly for them to be wise in this.

There can be no disobedience of law without a knowledge of the law. It would be injustice in man to punish his fellow for unconscious sin. This principle protects childhood from the responsibilities of manhood; the insane from the consequences of acts prompted by mental disease, and a ruler who would punish one of his subjects for disobedience to a law he never heard of, and that through no fault of his own, would be justly considered a tyrant unworthy of the respect and fealty of his people. I do not believe that the gun and powder of our Christian civilization would benefit the heathen of darkest Africa, even though accompanied by Bibles and missionaries.

With the just demands of unrequited labor among us to-day—with the thousands of starving poor suffering from want in our cities and manufacturing districts—with destitution and its attendant diseases around us—would it not be better to use the millions of funds of our so-called Christian Churches to relieve the physical suffering at home than to send it abroad. The starving poor can not wait for food through the coming winter—while the half-naked Fiji Islanders can wait well for their flannel underclothing until a future protective tariff on wool will make their production more profitable to the Christian manufacturers of this country.

The late council of the advocates of all the religions of the earth at the World's Fair has thrown a refulgent ray of light on the darkened bigotry of our Christian creeds and their absurd and incomprehensible theology. We have learned from the Eastern sages and divines that there are many other religions than ours, which for purity of sentiment and philanthropy rival the conflicting creeds founded on our so-called revelation. These religions are older than ours and much better adapted to the conditions of the Oriental nations. The founders of these Eastern religions did not at their advent assert as did the Nazarene, "I come not to send peace but a sword," but they all taught a doctrine of good will, kindness, and love. They erected no stake, kindled no fagot, invented no rack or instrument of torture to convince and proselyte mankind—martyrdom was unknown among them, and their Gods never caused the sun to stand still to prolong a day of murder and slaughter of an unoffending people. The cruel wars of the early, middle, and succeeding centuries were not fought to propagate their religions, but by the followers of the Nazarene, in fulfillment of his unfeeling and murderous pronouncement.

The temperance teachings of Mohammed—the religion of love and forgiveness of Confucius, the noble theories and philosophy of Buddha might be introduced into every country on the civilized globe with profit to the people and the enhancement of true Christian enlightenment. I can not help thinking that if the so-called shepherds of earth would propagate a few more goats and fewer sheep the moral markets of the world would be greatly improved thereby.

Written for the LIGHT OF TRUTH.

The World's Congress of Evolutionists.

WM. EMMETT COLEMAN.

In connection with the report of the World's Congress of Evolutionists, published a few weeks ago in the LIGHT OF TRUTH, it may interest its readers to know that a paper by myself was read at this Congress on "The Law of Evolution in the Spiritual Realm." In this paper it is urged that the great law of evolution being found paramount in all departments of the material universe, the unity of the cosmos and the harmonies of nature necessitate the dominance of the law of evolution in the spiritual universe, that if deity acts universally by evolutionary law in the physical realm, it is inconceivable that the spiritual realm should be dominated by something radically different.

The gradual application of the law of evolution to the realm of spirit, by the Churches, is then outlined; and a summary of the teachings of Spiritualism in the works of A. J. Davis, Hudson Tuttle, Maria M. King, and others relative to the evolution, both of the material and spiritual universes, is presented. My principal thesis is that granting the existence of a spiritual realm, its forms must be originated and sustained in accordance with the law of evolution just as the forms of the material universe are. The paper concludes with the statement that in the future none of the theologies and creeds of the world can survive, except such as completely adapt themselves to the requirements of the truth that the law of evolution reigns supreme in the realm of spirit.

I am informed by the chairman of the Congress that this paper gave great satisfaction at the Congress, that it met with distinct approval, and at the close of its reading was vigorously applauded. I candidly confess that I did not expect this. I thought that, in many respects, it would be "caviare to the general" in a scientific congress. It is an illustration of the law of evolution, that so distinctly spiritualistic an essay as this should be greeted with favor in a scientific gathering of this character. The doctrine of the quasi-materialistic tendency of the philosophy of evolution is moribund—is practically dead; its profound spiritual implications are now being generally recognized.

Written for the LIGHT OF TRUTH.

The Home of the Lillies.

LYMAN C. HOWE.

On Tuesday, October 24th, I visited at the pleasant home of Brother and Sister Lillie at Melrose. It was my first touch at that romantic town. Brother Lillie conducted me over the "beautiful hills" to the lake, and the purple glory of Autumn mantled the groves and tinged the shaded aisles with pensive prophesies, while the hymns of faded Summer rippled through the trembling bowers and fragrant zephyrs shook the golden sheaves of heaven from their shadowy wings, and nature seemed alive with the echoes of immortality and symbols of a spiritual Eden. How dumb mouths talk to the spiritual understanding! How fertile are the seasons with beautiful suggestions!

When we walk with nature and study her moods and meanings, listen to her silvery voices and prophetic melodies, feel the quickening touch of her wonderful sympathies and loveful emotions, how the sordid instincts of selfish vanity, morbid ambition, miserly greed, jealous suspicions, and misanthropic criticisms vanish in the sunshine of truth and spiritual wisdom in whose sweet abundance no evil can find nourishment, no poison plant can grow. In the home of the Lillies there are many attractions that hold

a tonic for aspiring souls and rest for weary pilgrims. Social cheer, intellectual aspiration, and spiritual faith constitute a pleasing trinity that continue in associative memories of my visit to the happy home dedicated to Spiritualism by J. T. and R. S. Lillie.

PRACTICAL HYPNOTISM.

We have received from Prof. Carl Sextus, of 224 East Ontario Street, Chicago, his book on "Hypnotism—its Facts and Theories and Related Phenomena." This work is an interesting one throughout, being profusely illustrated with diagrams and engravings relative to the subject under discussion. Among the chapters are those speaking of the science itself, its development, its uses, and abuses, the art of hypnotizing animals, and the treatment of disease through it. Others are devoted to ancient methods compared with the present; to hypnotic clairvoyance; to the magic of the East; to palmistry; to crystal-seeing; magnetism and od; mental electricity and nerve ethers; hypnotizing serpents; snake charmers; mental telegraphy and will-power; somnambulism; chemistry; and press comments. Among the portraits are those of the author, a handsome young scientist; Anton Mesmer, the author of mesmerism; Father Gassner, a Catholic hypnotist; Carl Hansen, Dr. Dodds, M. Liebault, Prof. Charcot, F. H. W. Meyers, Prof. Campbell and others. Also illustrations of hypnotic exhibitions and of sleep walkers; cataleptics, and other things interesting to the student of the occult or psychical. The illustrations—nearly a hundred—are worth the price of the book alone, as they tell a living story in themselves. Besides that the book has over three hundred large pages of closely printed reading matter, and can satisfy any student on this already popular and important subject. Mr. Sextus certainly deserves credit for his labors, and we trust his reward will be compatible with his trouble. Price \$2.00; may be ordered from this office.

"Why Doesn't my Article Appear?"

(To the Editor of the LIGHT OF TRUTH.)

J. W. Dennis, under the above caption, hits the nail on the head. I have often thought of an article styled "Fault-Finding," and assume the roll as such. To illustrate I saw an article two or three columns long entitled "Was Shakespeare a Medium." I glanced at the length of the article and concluded the "game wasn't worth the candle." I don't read a quarter of these long-winded articles, and venture the assertion half your readers are in the same boat. I have sympathy with the editor who has to read articles not suited before he ventures to consign them to the waste basket. If half can not be eliminated, I would cut them in two or even third them. The same is true of long letters from different societies.

What do the people of St. Louis care for a long letter from some secretary of a society in Boston, New York, or elsewhere? Give facts! Boil them down! We live in a time and an age when people want facts in brief.

Now as to our society—Willard J. Hull has just closed a month's engagement, and our society endorses him as a grand, instructive lecturer and bids him God speed wherever he may go. No society will regret ever employing him. We want tell what songs were sung or the topics for each Sunday's lecture—but simply state facts in a few words as above.

Mr. Editor, you will find many who endorse your efforts to boil down articles until they are done.

M. S. BECKWITH.

Letter from Abby A. Judson.

I suppose, in common with many other Spiritualists, I have thought and thought of the interests of our cause, and wondered and queried whether our methods of procedure can be improved upon in any way, to make the philosophy, based on spirit-return, tell with more effect on mankind.

I look through the land, and see some of our ranks selfishly absorbed in getting tests for themselves of what was proved long ago, either from public test mediums or in more private sittings, while our places of meeting, with but few exceptions, are in some hired hall, perhaps over a restaurant or a saloon, up at least one flight of stairs, with music that is poor compared with that heard in an ordinary church, and with a door-keeper to receive an admission fee from those who would enter.

Under such circumstances, it is surprising that many refined and intelligent persons of liberal thought prefer to cast their presence, their time, and their money into some Unitarian, Universalist, or People's Church. I would not do it myself, for I want only pure, unadulterated Spiritualism to run through the presentation of all scientific, social, and religious questions. But I can not wholly blame them. Absolutely unhampered as I am by husband, brother, or regard for what is called "society," I can yet understand why they do not feel like urging their fastidious relatives and friends to climb two flights of stairs into some dusty hall, where the speaker can not lay her hand on the table before her effort to soothe her fingers, to hear some grand speaker who is discouraged by a thin audience, or to mingle in a crowded throng who fill the hall in order to "get a test."

Here we are, with the grandest light that the world has yet seen—a light that will make the latter half of the nineteenth century memorable, because it was then first scientifically proved that the so-called dead are able to communicate intelligently with mortals; and we hide this light, that ought to radiate everywhere, under a bushel basket!

It is the same with our literature. Some greedy business man tries to get a "corner" on spiritual newspapers by publishing a coarse and vindictive sheet (as far removed from the "sweetness and light" of true Spiritualism as John Sullivan is removed from Lillian Whiting) at \$1 a year. New and timid papers feel called upon to reduce their own price, and older papers, that have long instructed the world and refuse to sell a paper at less than cost price, are grieved to the very heart to see old subscribers discontinue and take the cheaper paper.

There is justice in all things. Every one at all conversant with newspaper work knows that \$1 is not enough for a large weekly newspaper. And the men and women who will not pay \$2 or \$2.50 a year for a paper that is brought directly into their homes every week, with the latest spiritualistic news and reports of the best spiritual lectures, will pay out from \$10 to \$50 a year to mediums, in order to get communications from their spirit friends that they ought to be developed enough to get for themselves by this time, if they had paid proper attention to the culture of their own souls.

Spiritualists make a business trip to some great city. Some of them seek to meet its earnest thinkers, to attend a spiritual meeting, though handicapped by flights of stairs and bad odors. They find some bosh impregnated with progressive thought that they can carry home and read with their families, and then lend to their neighbors. They visit the editorial rooms whence issues their own weekly visitant, and renew their own subscription, as well as that of some poor and lonely spiritual friend.

Other Spiritualists do nothing of the sort. They hunt for a materializing or a slate-writing medium. Twenty-five years ago, it may be, they ascertained conclusively that beings without these physical bodies still live individually, and can reach us in these bodies through an application of the forces of nature. They have been Spiritualists for twenty, thirty, or forty years, and yet they have to hunt for a test medium, just as if they did not know that Spiritualism is true. Tests are for skeptics. They prove to skeptics that the claims of our philosophy are founded on facts of nature. They form the foundation of Spiritualism. Mature Spiritualists do not need them. Communion with lofty intelligences is what they should crave. And this soul communion can be far better attained by sitting alone or in the family circle, with earthly cares and all unkind feelings laid aside, and with hearts uplifted, then by going for an hour to a strange medium, who looks at the sitter, not so much with the thought of his soul culture, as of the dollar that she wishes to honestly win.

Of course, the first duty of a skeptic is to find out if the spiritualistic claims be true. But having ascertained that by honest investigation with honest mediums, he is a skeptic no longer. He knows that others live who once had physical bodies, and he infers that he will do the same. He learns that all his acts and words and thoughts have a direct bearing on his condition on leaving the physical planet, and he bends his energies to living a good life. As he finds that he will have to spend all the rest of his existence in spiritual conditions after the change called death, he seeks to spiritualize himself as much as possible while here, by realizing his own soul-existence, the existence of other souls, and by keeping his body under the control of his inner self. Thus advanced, he will not insist that disembodied existences shall enter temporarily into a physical form, in order to gratify his physical senses. He will leave those manifestations to their proper function, which is to convince those sunk in materialism, those who fear that one can not retain one's individuality without a physical body; that spirits can materialize and instantly dematerialize, which one in the flesh can not do.

It was by the sudden dematerialization of a young man I knew that I was convinced of spirit existence. In my opinion, materialization and all physical manifestations should be performed under test conditions, if desired by a single person present. I think so, because this class of manifestations is for skeptics, and skeptics can not be convinced if the display can be explained on any other hypothesis than that of spirit return. Mediums who will not submit to test conditions, which may be made perfectly effective, while perfectly painless, if carried out by kindly and judicious investigators, may be honest, but they lay themselves open to the suspicion of mingling fraud, and they thus defeat the true object of manifestation. That the test conditions should be under the direction of the spirit controls of the mediums is absurd to the last degree.

In a subsequent letter I will describe a method that I have long thought would do away with these obstacles to the great good that might be accomplished through the gifts of physical mediums, while they would themselves be wholly relieved from the pecuniary embarrassments that make it sometimes hard to resist the temptation to tarnish the fine gold by a little bit of dross. Gifted as they are, and indebted as we all are, or have been, to them, we should do all in our power to comfort and sustain them, and thus make the pathway of the poor sensitive more free from thorns.

ABBY A. JUDSON.

New York Notes.

The correspondent attended Mrs. M. E. Williams' materializing seance on Saturday afternoon, October 28th. There was quite a large circle and although Miss Williams told the writer it was by no means one of the most successful of Mrs. Williams' seances, the manifestations were so marked and the evidences of spirit identity so clear, that one is led to ask himself, "If this is not one of the most successful, what astounding manifestations must take place under still more favorable conditions."

Mrs. Williams announced that Mr. Merritt would be present every Saturday afternoon to supply the sitters with the spiritual literature, and the weekly papers of the movement. The LIGHT OF TRUTH and other journals received a kindly word from Mrs. Williams. The example set by this earnest worker and medium should be followed by all mediums who hold circles, for the spiritual press is the mediums' best friend. Before entering the cabinet, Mrs. Williams gave a number of tests, all of which were recognized. When this lady yields to the test impulse, she is certainly most accurate and convincing as a seeress.

The medium had no sooner entered the cabinet than forms immediately appeared. An illuminated lady passed round the circle and greeted most of those present. Dr. Newton came and treated one lady for defective hearing. The

Carey sisters appeared together and saluted an old friend in the room. Prof. Henry Kiddle had a good word for his old-time friends, who said his appearance was true of life. E. V. Wilson came for just a moment and vanished. The relatives of some present were fully identified and the bereaved heart made glad through communion with their so-called dead. A tall male figure in luminous armor manifested to the writer and was seen by all. His name was not given, but we were led to believe him to be one of earth's illustrious ones. Bright Eyes showered roses upon the sitters, and kept the circle cheerful by her witticisms. This spirit gave many personal tests and descriptions during the afternoon.

One of the most noticeable features of Mrs. Williams' seances is the marvelous difference in the voices of Frank Cushman, Papa Holland, Bright Eyes, and others. Mr. Cushman has one of the most sonorous voices I have ever heard. I should think he might sing double bass. If, as the skeptic says, all is trickery, whence comes this voice? Mrs. Williams gives seances in public, she permits an investigation of her cabinet, and on all occasions these same voices are heard. If Mrs. Williams is gifted with such a phenomenal range of voice, from soprano to double bass, and is skilled in the art of lightning changes, then she would find a more profitable field upon the theatre stage. If instead of theorizing, however, people would only investigate, the cause of truth would be more ably served. "Prove all things, and hold fast that which is good," is excellent advice in our own day. Let us heed it.

Friends of mine who attended the Thursday evening seance were delighted. They report the results astonishing, and affirm that they saw and conversed with their immortal friends and relations.

In these seances the light is good, forms varying in size appear, and sometimes two emerge from the cabinet at the same time. I believe Mrs. Williams' seances are held as follows: Tuesday and Thursday evenings, and Saturday afternoon. Her address is 232 West Forty Sixth Street. Those coming to the city should visit her.

Dr. F. L. H. Willis closed his present engagement with the First Society of Spiritualists, Sunday, October 29th. "God is love, and love is God" was the theme of the doctor's discourse in the morning, and the subject was handled in his usual masterly style. The impromptu poem was a picture of thought and a melody of words. Dr. Willis carries with him our heartiest appreciation and earnest Godspeed.

The afternoon meeting was again largely attended. Our honored president occupied the chair for the first time this season. Mr. Newton has been at his summer residence at Nyack until now. Mr. Newton has been for more than twenty years president of this society, and no one knows now much labor and money this veteran in the cause has given to promote its interests but the angels, who will ere long crown him with unfading laurels. All were glad to see his face again and grasp his friendly hand. The presence of Mrs. Newton too was a source of much pleasure. Her many womanly graces endear her to all hearts.

Mr. Newton gave the opening address. Mrs. Williams spoke and gave most wonderful tests, most of which were given to entire strangers, and every one was recognized. Mrs. Florence White also described spirit friends. Mrs. Tingley psychometrized articles. Mrs. Effie Moss gave some tests. Mr. Harlow Davis was called upon to exercise his mediumistic gifts, but could not, owing to the lateness of the hour, and being obliged to keep an engagement. The meeting closed and the investigators went home to ponder over the mysteries of life and death.

Lyman C. Howe is the speaker for November, and we are sure he will find a most hearty welcome here. All who know him recognized in him and his inspirers depth of thought, eloquence of utterance, a sympathetic soul, and noble manhood.

Canada.

The public services continue to attract good audiences every Sunday evening to listen to the trance lectures of Brother G. W. Walrod, who is an indefatigable worker in the cause. We had Sunday, Oct. 22d a good address on "Materialization" from the standpoint of a spirit, and on the 29th the spirit controlling gave a most interesting lecture on his experiences in spirit life. The two lectures were lessons to all. The cause is still growing and spreading in Hamilton, as it is indeed in many parts of Canada. Men and women of every grade can not fail to accept the glorious truths of Spiritualism, if they only investigate the subject in a proper frame of mind and with conscientiousness. So many, however, have been duped so often with the shoddy and shams of professing Christians by the thousand, that when they hear of spiritual phenomena they approach the subject with a foregone conclusion that it must be fraud. Every Church and every religion is teeming with fraud or hypocrisy, and its adherents are trained from infancy to believe in fables and myths worn out with age and in miracles that can not be substantiated. The truths of Spiritualism are the truths of the world, the echoes of every age, of every nation, religion, and bible. All the sleight of hand or mechanism of the most scientific conjurer can not produce the tiny rap of the spirit or the spirit's message on a slate.

COR.

Bellevue, Mich.

The Gazette of the 26th ult. contains the following editorial notice of an able Spiritualist lecturer: "We are greatly pained this week to chronicle the death of Prof. Asa Dolph of Oakland, California, who in company with his wife and brother-in-law, G. Allen Smith, has been spending a few weeks with his cousin, Mr. W. W. Dolph and uncle, Chas. Dolph. A little over one week ago he was stricken with fever, but was not considered dangerous until Sunday morning when the sad announcement was made that he was dead. He was forty years of age February 13th last, and was married to Miss Flora Smith, of Loudonville, Ohio, October 29th, 1887. The same year they moved to Baker City, Oregon, and from thence to Oakland, California. For several years he has practiced psychology and lectured on Spiritualism. In his youth he was a great bicyclist and in 1880 was champion high-wheel rider of the world. He has always been an advocate of cremation and in keeping with this desire his wife will have his wish gratified at the Detroit crematory.

The funeral services were conducted yesterday afternoon at the home of Charles Dolph by Rev. Anna L. Robinson, of Port Huron."

Our Contributors.

Writers for the LIGHT OF TRUTH.

SPIRITUAL ORGANIZATION.

E. D. BINGHAM, M. D.

I perceive that the higher world, whose vision is more extensive than that of mortals, considers that the time has now come for the organization of Spiritualism, so that they shall no longer act as struggling, chaotic masses, but shall be able to strike as an organic unit with a hundred times the power that they now have. There are millions of us, comprising some of the greatest and best minds in the world, but we have not made our power visible, and so every penny-killer and conceited upstart considers it safe to bespatter us and our sacred cause with mud. Even legislatures formulate their despotic enactments against us and become the tools of the older schools of medicine to crush our healers who are doing such a self-sacrificing, noble work for the suffering.

We, as Spiritualists, have feared, and rightly feared, to have a crystallized creed. The following principles are not given as a creed, and yet the leading statements are founded directly on the constitution of the universe, and so will not need to be changed in the future. It is proper, however, that the Spiritualist editors, to whom I send these principles, and all leading Spiritualists should pass their judgments upon them to modify, eliminate or improve their expressions so far as thought best.

Our form of government will no doubt be representative with its national head and sub-national branches, connected by delegates to foreign spiritual bodies as fraternal and unifying influences. College of Fine Forces, 5 Palaski street, East Orange, N. J.

THE PLATFORM OF SPIRITUALISM.

I. Desiring that unity of action, which shall make us powerful to promulgate truth and uplift mankind, we hereby put forth the following principles, not to enslave the mind, but as helps in formulating a general system around which an organization may be made.

II. *Unity and Organization.*—In harmony with nature, in which the branches of a tree organize around a central stem, or the planets of a solar system, around a central orb, we advocate organization, so that the individuals of a community may act as a unity and thus be powerful for good.

III. *Diversity and Individuality.*—As these branches extend with immense freedom in all directions, and these worlds have their own individual pathway, so should human beings have great liberty and individuality.

IV. *Harmony.*—As the branches control their wonderful diversity in a way to form the beautiful unity of the whole tree, or as planets use the immense liberty of their orbits in a way to constitute a great fraternal solar family, so should human beings blend the greatest liberty with the greatest law and order, each working for the perfection of the whole as well as for individual development.

V. *Human Uplifting.*—The highest aim of noble minds must ever be the uplifting of mankind, and this must be done by a proper spiritual development on the one side and harmonious material conditions on the other, even as the material or atomic universe ever works in correlation with the spiritual.

VI. *Fineness.*—Other things being equal, the highest power dwells with refined rather than with coarse forces, the fine elements, or ethers, being able to penetrate into the nerves and mental activities of human beings and kindle the system into new life and power.

VII. *The Psychic Nature.*—As we have outward senses for the perception of the external universe, so have we also a more refined and powerful psychic nature which, when brought into action, will reveal to us a more wonderful interior universe as a realm of marvelous beauty and potent causation.

VIII. *Clairvoyance, etc.*—These psychic forces may, at times, be drawn into such full action as to hold the ordinary animal forces in a trance-like sleep, or psychoma, kindling by their diviner light the interior vision in a way to produce clairvoyance; rousing the interior ear until it becomes clairaudient, and exalting the sensibilities until they gain a psychometric perception of the soul of surrounding objects.

IX. *Immortality.*—By aid of this psychic condition the sublime discovery has been made that human beings live after death, and, from the nature of things, must be immortal—that having laid aside the grosser body and taken on a more refined one, the conditions for upward advancement and continuous life become greatly improved.

X. *The Transition.*—The lesson of human transition to the spirit life, taught from a multitude of sources, is that the finer, invisible portions of the brain and body constitute what St. Paul calls the "spiritual body," passes on to the spirit realms which are suited to its condition; that it enters the other life with the same style of character with which it has left this; that the sensorium, upon which is written all the thoughts, motives, and experiences of the earthly being, constitutes the "book of life," which being opened under the more searching light of the higher world, causes great anguish to those who have lived in a selfish and impure way; that no eternal punishment, inflicted by a jealous and vindictive god, is ever known, but simply remedial suffering, which ceases when wrong doing has been repented of and atoned for; that there is no further resurrection of bodily elements than that which takes place at death; that there are realms of ineffable beauty to which pure and loving spirits gravitate by a natural law; that the highest angels have once been human beings, and that it is the destiny of man to rise forever toward the angelic, archangelic, and deific glory.

XI. *The Fountain of all Religions* being spirit communion, and this communion, in the case of most religions, having taken place in the ignorant ages of the past, when superstition and despotic principles were rife in the world, the

divine harmonies of the universe and the sublime destiny of man were misunderstood, and many disheartening and degrading dogmas were proclaimed as being of heavenly origin. Under the light of to-day, perceiving that true religion is spiritual aspiration, embracing the enkindling influences of the higher world, and constituting the heavenly side of science, our standard should be a more enlightened one for exalting our own natures and uplifting on vernal humanity.

XII. *The Importance of a Correct Communion with the Higher World* is exceedingly great, and for this purpose the following should be aimed at:

1. A high-principled and enlightened psychic.
2. Pure-minded, truth-loving persons, who can receive what comes through the psychic without exerting any perverting influence upon such mediumship.

3. A disposition to weigh carefully whatever may thus be given, for the most honest psychic may sometimes misunderstand the spirit, and the spirit communicating, though dwelling in a higher realm of truth, should not be considered infallible.

4. The minds of investigators should be open to conviction and as free as possible from theological or other bias, and should have some training in the workings of refined forces. Persons who may be eminent in the science of the day should remember that their field belongs to a lower and coarser department of research and should approach these sublime truths with modesty and a spirit of fairness.

XIII. *Spiritists and Spiritualists.*—We recognize the vast importance and absolute necessity of phenomena and tests to demonstrate the existence of the immortal life and the presence of our loved ones gone before, yet if we stop with these we have attained only to Spiritism. The loftier height to gain is that of true Spiritualism, which will enable its possessor to triumph over the ills of life and to rise into that diviner light that will not only give an exalted peace and joy, but make us loving, self-sacrificing and helpful toward all of our fellow beings.

XIV. *The Deific Center.*—Through spirit communion it is learned that there is an ever-ascending series of spiritual beings, the higher of which direct the lower, including those who are so exalted as to govern worlds and systems of worlds, and reasoning from external nature and from the organic unity of all things, both spiritual and material, we perceive that there must be a supreme head of the whole formulated universe, consisting of beings of inconceivable wisdom, power, and glory, who work as a harmonious whole for the exaltation of men, nations, and worlds. This culmination of universal perfection may be called the Deific Center, representing the diversity of the God-power, while the boundless expanse of spirit which penetrates all being and forms every human soul, constitutes the Deific unity.

XV. *Saviors.*—As the God-presence fills countless millions of suns and systems, we realize the absurdity of presuming that one man can be the God-head. While Spiritualists admire the inspired man Jesus and admit that he possessed so large a share of the divine essence as to make him a savior of very many people by his noble example, they are also aware that all persons have a portion of divinity incarnate in them; that every human being is fundamentally perfect as every faculty and function possesses a divine use; that the human race, though unripe and liable to many perversions of that which is innately good, is evolving by a perfect law into better conditions, and is to attain to full redemption through knowledge and the influence of the higher world.

XVI. *Bibles.*—Persons of large mind will ever be ready to admire and appropriate the truths and inspirations of the series of Hebrew books called the Bible, as well as of the sacred writings of all other nations; but the light and inspiration of to-day will enable us to prune from them many of the imperfections of the past and to gain still wider knowledge of the human and the divine.

XVII. *The Grand Results of Spiritual Illumination* have been not only to probe the sublime fact of human immortality, but to bring about or foster nearly all of the great reforms of the present day, including the temperance movement, started by Pierpont, of Boston; the anti-slavery movement; the enfranchisement of woman and the widening of her sphere; the elimination from theology of its fierce dogmatism; the development of wonderful inventions for human good; the starting of revolutionary changes in the science of cure, in which the grossness of old methods is being replaced by the refined and searching methods of the new; the liberalizing of several of the great nations of the world, and the enkindling of the clairvoyant, psychometric, and psychic powers which open up to man new and marvelous possibilities. Among its great achievements have been its humanizing influences by opening up true systems of co-operation and social uplifting, through which the crushing hardships of life are to be mitigated, and mankind is to become a great brotherhood and sisterhood.

These are some of the results which go down to the basis of things and bid fair to redeem mankind more effectively than all the methods adopted during thousands of years in the past.

Little Dot.—Papa and Uncle George is always talkin' 'bout orthodoxy and lib'ralism. What is they?

Little Dick.—W'y if you are poor, you'll be orthodox, an' say a rich man can't enter the kingdom of heaven; but if you are rich you'll be a lib'ral an' say that verse don't mean anything.—E. C.

"Did you pass the hat, deacon?"
"Yes."
"What's in it?"
"Well, fort'nitly, parson, the lian' is still thar. First time it ever happened. I reckon the boys is gittin' religion at last."—Free-thinker.

A TEST SEANCE IN ST. LOUIS.

By E. C. BINGHAM.

At one of Prof. Clifton's seances for materialization, given last week, a committee of four gentlemen, claiming to represent the Society of Psychical Research, waited on him desiring to test the genuineness of the exhibitions given at his rooms. They wished to make certain preparations against the possibility of fraud. His consent was freely given, and they proceeded to carry out their plans. Firstly, the cabinet, which is only a curtain stretched across the corner of the room, was securely boarded up at the back to prevent any speak who was capable of forcing its way through the brick wall of the room from entering the cabinet. The boards being sufficiently secure to prevent this. Next, after carefully sounding the floor for hidden trapdoors a floor was laid closely against the wooden walls to prevent access from the rooms below. This was deemed sufficient by the censors, but the professor, determined to leave no loophole open, insisted that the door opening into the hall and the one window looking out in the yard should be securely fastened also. This being done, the committee seated themselves in a semi-circle around the cabinet as closely as possible not to interfere with exit of the spirit forms, and awaited results.

The medium had not got seated in the cabinet before a materialized form came out, and they followed one another in rapid succession, until some twelve or fifteen had passed out and dematerialized. Some rose immediately in front of the committee despite the secure flooring, others formed within and came out distinctly visible to all. Among the many was the form of the once famous singer, Madame Anna Bishop. This was a truly wonderful materialization, for she stood in plain view and joined in the singing of one of her favorite songs, rendered by a lady present. At the request of this lady, who was called up to the cabinet by Madame Bishop, she consented to pose for a photograph, to be taken as she stood. Mr. Rosch, a well-known St. Louis artist, who was awarded the capital prize at the World's Fair in Chicago, was requested to take the picture by means of a flash light. It was a complete success, and a beautiful photograph of Madame Bishop as she appeared, apparently a charming-looking woman of about thirty years of age, was the result. It represents her standing at full length holding up the curtain with one arm extended, while the curtain on the other side is held by Mr. Clifton. The figure stands out in bold relief against the dark folds of the curtains which form the background; all the outlines are sharply given, making a picture which unites beauty and graceful attitude. It is really a wonder to those who see it and are aware of the manner in which it was taken. The self-constituted committee reluctantly acknowledged their disappointment by declaring that so far as an absence of fraud or fakism was concerned they were satisfied, whether they realized the genuineness of the spirit manifestations is left to conjecture.

But in justice to Mr. Clifton his friends think that they ought to have the manliness to come out and make acknowledgment of the fairness they were treated with by him. The simple fact that they were satisfied is not enough, for it is to be hoped that among the hundreds who have witnessed his materializing seances there were people who possessed quite as much intelligence and were as capable of detecting fraud as they are. However, it is gratifying to know that all unprejudiced persons have that privilege without the sanction of the Society of Psychical Research, however much weight that carries with it.

As the world grows older the rapid progress of the grand truths of Spiritualism becomes more and more apparent to the honest investigator, and the efforts of bigotry, whether instigated by Materialism or the so-called teachers of Christianity, are getting less and less powerful to stop the tide which threatens to overwhelm all creeds save that of love and charity to all.

OTHER PHENOMENA.

(To the Editor of the LIGHT OF TRUTH.)

I attended a seance one evening last week. We, my husband and I, were spending the evening with Mr. and Mrs. Clemens, of our city, Columbus, Ohio, when two other ladies came in, and it was proposed that we hold a circle for trumpet manifestations. Mrs. Clemens, who has been a clairvoyant from early childhood, and for many years past widely known as a successful diagnosticator and healer of disease, a few months ago discovered, quite accidentally, that she possessed the talent of trumpet mediumship in an eminent degree. It was in this way: She, with several others, having met expecting to have a sitting with quite a noted trumpet medium, who for some reason failed to be present. It was proposed that the company should sit anyhow and see what the result would be. They did so, and it was soon proven that some one of the number was a powerful trumpet medium. Further trials proved that Mrs. Clemens was that one, and now she and her husband hold very frequent seances, either by themselves or with others.

Although I have long been familiar with Mrs. Clemens' mediumistic qualities in the line of clairvoyance and healing, having for years employed her when in need of a physician, I never saw her in this new phase, trumpet medium, until last Tuesday evening. And I assure you the manifestations that evening were such as carry conviction of their genuineness to the most skeptical. I have attended many trumpet seances during the thirty-five or forty years that I have been an investigator of spiritual science, but never was in one that was more satisfactory than this of which I now write. More than twenty spirits, all of whom were recognized, spoke with remarkable distinctness, greeting us with words of love and tender affection; some carrying on quite lengthy conversations, while others joined in the singing with strong voices and clear, distinct enunciation of the words of the song. But no words of mine can do justice to the subject. To realize it one must see and hear for himself.

E. C.

A TRUMPET SEANCE.

To the Editor of the LIGHT OF TRUTH.

Never having seen anything in the LIGHT OF TRUTH from this part of the country, therefore I concluded to send you an account of two recent seances given at my home at Mounds, Butler County, Ohio, by Mrs. Josephine Ropp, Cincinnati's celebrated trumpet and test medium. She paid our little village a visit on Saturday, October 14th, and gave two seances, one at 2 o'clock p.m. and the other at 7 o'clock p.m., and both were most excellent. The one given at 2 o'clock was the most convincing circle that I ever attended, and I have been an investigator of Spiritualism for twenty-five years.

There were present at the two o'clock circle fourteen persons besides Mrs. Ropp, and every one received the most convincing tests from Bright Star, and also from their spirit friends Bright Star an Indian maiden and one of the medium's controls, talked for about one hour and a half, giving tests and names of both mortals and spirits, to the intense delight and joy of all present. Space forbids me to give a detailed account of all the tests. However, there was one that was so remarkable that I can not fail to mention it. There was a gentleman present who was a total stranger to all, except to the person who brought him there, and he was not introduced to any one in the room, but Bright Star came to him and told him his name and gave him many other grand tests.

Many of his spirit friends and relatives also came to him and conversed with him, giving him ample proof of the continued life beyond the grave. He was not a believer in Spiritualism, as he had never given the subject any thought whatever. His home is in the State of Maryland, and he was on his way to the World's Fair, but stopped off here to visit a friend whom he had not seen for about twenty years.

The circle was composed of first-class citizens of this vicinity, who will cheerfully bear witness to the truthfulness of this article. Their names are, Mr. and Mrs. Daniel Hughes, Mrs. James Hughes, Mr. John Voorhis and daughter, Mr. C. F. Williamson and son, Mrs. Laura Comer, Miss Pearl Moore, Mr. John H. Tullis, Mr. Sawyer, of Covington, Ky., Miss Lizzie Barker, and D. H. Tullis, all of whom received many beautiful tests from Bright Star and their spirit friends and relatives who have passed to the higher life, thus proving the continuity of life in the spirit world and the fact of spirit communion with mortals.

This is not the first time Mrs. Ropp and her Bright Star have been with us, and we hope it will not be the last time, for we all think she is a grand, good woman, and the best trumpet and test medium in Cincinnati and vicinity, or the whole world for that matter, and we all take great pleasure in recommending her and her Bright Star to all honest investigators, knowing full well that she is a pure, true, and noble woman, also a medium of rare power, and a perfect lady in every respect. We feel that we have not the ability to do Mrs. Ropp and her mediumship justice.

To understand her wonderful power as a medium one must sit in one of her grand trumpet seances, which for tests and proof of a continued life beyond the grave is truly wonderful, and we hope that joy, happiness, and prosperity may go with her in every department of life, and that her life may long be spared to give peace and happiness to hungry souls.

D. H. TULLIS.

A TEST THAT IS A TEST.

(To the Editor of the LIGHT OF TRUTH.)

I realize that many who read the LIGHT OF TRUTH, and are in reality Spiritualists, are to a certain extent obscured by a cloud of darkness, usually the result of association, which makes them continually demand tests. For myself I require no tests to prove spirit-return, for with me spirit-return is a knowledge, and not a faith or belief. But for the benefit of those who desire these tests, and to redeem a promise to a dear, bright spirit, I submit the following statement:

Last May I came from a distant city to Cincinnati on a hurried visit, and while here attended a seance at Mrs. Ropp's. Afterward I became a resident here, but never met the above named medium till recently, when I was impressed to attend a trumpet seance. I went to Mrs. Ropp in Cumminsville. She did not recognize me, and demanded to know whether I was a Spiritualist. On being assured that I was she admitted me to the seance, though I did not give my name or residence. Directly after repeating the Lord's Prayer a spirit came through the trumpet to me, and gave the name of Alphas, claiming to be my cousin on my mother's side. I never knew such a cousin, but as I never knew much of my mother's people it is quite probable that his statement was correct.

This Alphas told me that my sister Charlotte was present and wanted to communicate with me. I told him I never had a sister Charlotte. "Why, yes you had," said he, "and she is here now."

He then dropped the trumpet, which was instantly picked up by Bright Star, one of Mrs. Ropp's controls, who commenced thus: "Well, Dr. Bingham, you have been a good while getting around here to see us, haven't you? After I went way up to see you at Columbus after you was here the other time. Say, Dr. Bingham, that was a cousin of yours that was just here, but he got your sister's name wrong."

I asked here: "Can you get her name right?" "I will try," she said. I told her if she could it would be a grand test, and I would put it in the LIGHT OF TRUTH. "Oh," said she, "will you, then I will get it."

After a pause of possibly a minute, she said, "Charlotte—Charley—no, Charlana. That's right, your sister Charlana." And it was right. She then dropped the trumpet in my lap, and it was immediately taken up by my sister Charlana, who talked to me some time. I happened to have in my pocket a Bank of Upper Canada penny of 1850 which this sister had given me in the year it was made. I took it out and laid it on my knee, and asked Bright Star if she could tell me what I had laid on my knee (we were

in utter darkness). "Why," said she, "I can't tell just what it is, but I can tell what it looks like. It is round like a watch, and looks like the same thing they give people when they have done some great thing—a medal—and it looks like money, but it says 'taken' on it. Your sister Charlana gave it to you, but you haven't always carried it; you've had it wrapped up."

The above was true in every detail. The coin reads on one side "Bank Token." I would in all kindness say to those who require tests to go to good mediums and get them, if nothing but tests will convince them of the sublime truth. The great truth which their dearest friends who have passed to the spirit side of life are here daily trying to impress on their minds.

S. D. BINGHAM.

A Table Held to the Ceiling by Spirits

(To the Editor of the LIGHT OF TRUTH.)

In reading your excellent paper I find mention of many grand mediums of different phases of mediumship who are doing grand work in the cause of Spiritualism. I wish to say to the many readers of the LIGHT OF TRUTH that we out here in the West are favored with one of the best test and materializing mediums that has ever appeared before the public, in the person of Mrs. W. L. Thompson, of Keokuk, Iowa. Mrs. Thompson was born and reared near Muncie, Ind., by Methodist parents, and when a child became a member of that Church, and lived a consistent member of the same for over thirty years. During all these years the spirit world was throwing its hallowed influence upon her, great trouble of mind, thinking it was the devil attempting to draw her away from her Christian duties. Finally the angel world conquered, and she became fully under their control. Her husband being a devout Methodist thought undoubtedly the devil had got full control of his devoted wife, and had got such a hold of her that in the evenings, when sitting alone in the room the furniture would move over the floor, tables would hop around without any visible help, go up to the ceiling at her bidding, and there remain until she bid them come down.

At one of these demonstrations, the writer and two other persons tried to pull a stand down from the ceiling by taking hold of its legs, but could not. There it remained with the weight of three good-sized men hanging to its legs. After letting go she requested it to come down, and it came down so gently that it made no noise in reaching the floor.

These and other demonstrations so annoyed her husband that he set about to try if possible to find out a solution of this matter, and an honest investigation proved to him and to his wife that instead of it being the devil it was the power of the angel world, our loved ones trying to make themselves known through her sensitive organism. From that time (about eight years ago) until the present they were both ardent workers in spreading the glad tidings that our friends do live after passing away, and can return and make themselves known to us. For the last five years Mrs. Thompson has been giving, at home and elsewhere, materializing seances with wonderful results. It has been my pleasure to attend many of her seances at her home and at Clinton Camp, and they all proved to me to be seances emanating from or through a medium of rare ability. From what I could learn she is surrounded by a band of very fine and pure spirits. Her seances are generally given in a very good light, and the forms walk out of the cabinet beautifully draped, male and female, large and small, generally giving their name or call by name the person they wish to see; take them in the cabinet, show them the medium in her chair, then come out, and often dematerialize in full view of all present. They use all languages as the case may require, such as French, German, Swedish, and Italian. The medium can only speak the English language. While the seance is going on, at times, the most beautiful singing takes place in the cabinet from male and female voices, while the medium has no voice or tune for music. Her clairvoyant and clairaudient powers are wonderful. And her private readings are so accurate that they convince the most skeptical.

I have now given you only an outline of her great powers as a medium, and I would say outside or independent of her mediumship she is a true Christian lady, ever trying to follow in the path of the Nazarine, not as a Savior, but as an example worthy of imitation. A SPIRIT MIST.

Alexandria, Mo.

CONVINCED.

(To the Editor of the LIGHT OF TRUTH.)

Recognizing as I do the honest mediumship of Mrs. Carrie A. Nick, 213 Lloyd Street, Milwaukee, Wis., I consider it my duty for the benefit of the cause of Spiritualism to write you of her again. Since writing you two months ago when she thoroughly convinced me (after having 157 sittings with various mediums throughout the United States without any positive proof to me that the so-called dead can and do return and communicate, she has convinced my wife, who has also been an investigator for three years. I then told three of my Cleveland friends, who had given up their investigation for over a year, to go to Milwaukee and see Mrs. Nick; that if she did not convince them I would pay their expense there and return. They went and were thoroughly convinced, and were glad to pay their own expense, and are trying to get her to come to Cleveland, O. I was at Peoria, Ill., a few weeks ago, and visited an old friend of mine who three years ago was very much opposed to Spiritualism, as was his wife, and to my surprise I learned that they were now Spiritualists, and were convinced of its truth by Mrs. Nick. They told me of many others she had converted, and said she was the best medium they ever met. They are trying hard to get her to come to Peoria. They also speak very highly of her circles, which I have as yet not had the pleasure of attending. I am confident that she can convince any honest investigator, therefore I earnestly advise all to try her before giving up their investigation of Spiritualism, as she will surely convince you as she has me, my wife, and friends. Mrs. Nick is a true and honest trance medium and a lady in every respect. She is doing a good noble work. May she be spared for many years to spread the light of truth is my earnest prayer. Yours for the truth,

D. L. ORRIS.

SPIRIT MESSAGES.

We have a number of mediums employed for this department who are at stated seasons for spirit messages. They are specially instructed for our readers and take down by an amanuensis. In justice to the public, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must contain one inquiry only, be brief, social, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF ANSEANCE.

QUESTIONS AND ANSWERS.

QUES.—[J. F. Scranton, Pa.] *What is obsession? How do you account for it, and how can it be overcome?*

ANS.—New revelations are never wanting to add to this already often-answered question; for in it rests nearly the entire philosophy of mediumship. Without obsession there would be no trance mediums, no transfiguration, no personifying mediums, no clairvoyant test mediums. In fact, none that require a perfectly fitting control for physical phenomena. But as like attracts like the control is not always a welcome one. The sensitive, or medium, who has no secret passion in hiding from the mortal world, need never fear that class of obsession which has been given a bad name. It may be protested against as untrue or illogical to the end of the world, but we know what we are talking about. Many think because they are not doing absolute wrong in the eyes of the world that they are not wrong in heart or mind. Just let them lay aside their good opinion of themselves for awhile to temporarily admit a higher class of spirits, and see what light will dawn on them concerning their own personality. Or let them seek willingly and earnestly, and without fear of knowing the truth, for their weaknesses, and it will not be long before they will know how to account for their obsessing influences, and how to overcome them. It is no use laying down any general rule or preaching a moral on this subject. Every one who is obsessed to his disapproval must study self in order to find the remedy—a strictly individual prescription. And if one is obsessed to others' disapproval—unconscious of the fact himself—he should be aided to a knowledge of himself, or treated as a patient that is mentally, morally, or spiritually sick. The best man in the world may possess a spiritual kink which is subject to obsession that is unwelcome. Remember, as mortals, you are just where such can reach you, though protected in comparison to your inherent or acquired virtues, which attract spirits of an opposite inclination, who neutralize the influence of the former according to the aid obtained from the mortal under consideration. This aid consists in exercising these virtues—doing good. If you have a secret prejudice against a cause, a people, or an individual, and can not incite an opposite tendency in another direction to neutralize the attracting influences of the former, you open the way for the unwelcome spirit to gain the ascendancy, and it is called obsession. Control and obsession are synonymous terms in true spiritual science, because they are of one class—only that the spirits controlling or obsessing vary in characteristic—one for an upward and the other for a downward tendency, according to their loves or hates, their material or spiritual desires. Some persons are obsessed off and on by good and evil spirits—or good, bad, and medium spirits—changing their dispositions three times a day, a la Jeckell and Hyde, and regarded simply as whimsical persons, or of good or ill humors, who may or may not know themselves. Some feel like kicking themselves after every show of ill humor. If such only knew that it was due to the temporary ascendancy of the dark or undeveloped control over the higher one they would do something to overcome its influence. Self study and self culture are the only remedy. Not to be freed from obsession, but, from the unwelcome or undeveloped kind of an obsession.

QUES.—[M. V. O.] *Why is it that one, who is trying to develop himself by regular sittings, doing all in his power to enlighten others, is the cause of an Injidel becoming a good medium; gets no spiritual manifestations?*

ANS.—Like many others, this brother labors under the mistaken notion that spirits can manifest at will, or present phenomena to individuals as a reward for spiritual work among mankind. There is a reward, but it is given in the form of health, sympathy, kind feelings, good suggestions, right guidance, and the influence of physical strength, according to the means opened for spiritual operation. Of course, where persons insist upon living gross and intemperate, or do not follow spirit impressions, or heed their warnings, it is difficult to build up a broken down physical constitution. But if in ill health, and one invites spirit aid by desire and silent promise to live pure or follow out intuitive admonitions, a cure may be effected in one-fourth the time that it would take a physician, and no bills to pay in the end. This pointer may be applied to all cases where reward is anticipated. But when no manifestations occur it is because there is no mediumship, simply. Even spirits are sometimes mistaken in this respect, and advise sitting for development where there is nothing to develop—except patience. Frequently it is done to get the mortal into an attitude where they can reach him mentally. You may find impressions or thoughts occurring during the lonely seance that you do not get otherwise. If they are foreign thoughts, it is phenomena or spiritual manifestations, but of the physical order. Watch them, and if wise, you will profit by them.

QUES.—[O. G. R.] *Why is it that we seldom get communications from spirit friends who have been in the spirit world a long time?*

ANS.—Because the majority have gravitated so far beyond earth's influence that they can, only with great difficulty, approach you, some even requiring a spirit medium between themselves and the mortal medium to give you a message, but being far beyond earth's influence does not always imply a long distance. Spirits are sometimes within a few yards of their mortal friends, and yet unable to communicate. It may be that

the mortal is too low in the scale of spirituality, or that the spirit is too etherealized to communicate with the aura of the highest developed mortal. All that such can do is to guide you intuitively, or through dreams. But they are not lost to you if there is any love left on your side. Love attracts, and leads right; and if you only obey your higher conscience you are sure to meet all your friends in the future.

QUES.—[W. C.] *Do spirits dream as mortals do?*

ANS.—Yes, when they are asleep. But all spirits do not sleep, just as all do not eat. Much higher pleasures are in store for developed spirits than sleep, rest, or eating. Each of these attributes of the mortal and earth-bound spirits has a spiritual counterpart—the need of sleep unfolding into a sweet seance of unwitting reverie and day-dreaming, which gives the spirit body a temporary rest, and the need of rest as in the physical life is lost in forgetfulness of intense interest of that around us, while eating and other sensual desires take a turn for something better and more gratifying than matter can afford in its highest state of sensibility.

QUES.—[F. C.] *If the soul of mortals, from its inner depths, reaches out to those who dwell in light and love, for a taste of their divine life, would such aspirations reach those celestial spheres and find response?*

ANS.—Yes—to an extent. Did you never sense a buoyancy or happiness within that you could not account for? If not, it is unnecessary to continue, for you would not understand our meaning. But if you have you know how the spirits referred to feel continuously. This momentary happiness is caused by some one in that sphere thinking of you or sending you a loving thought. To go thence in soul yourself you must think high and loving, both being necessary requisites to enter or penetrate into the depths of spirit or the "celestial spheres." Heaven, as it were, is composed of force and sense, but in a purified state. Thought is force—the purer the more potent and penetrative. Love is sense or feeling in infinite degree—consciousness to the individual. This, too, is expressive of purity or in purity—anger or gentleness—irritability or calmness—selfishness or benevolence—jealousy or charity—narrow-mindedness or tolerance—hate or sympathy—and combines with the higher or deeper in comparison to its natural impulse or tendency. If the balance is in favor of the spiritual, and not found wanting, accompanied by the required mental force—made potent by unselfish desires or aspirations—you will know it by a temporary beautiful feeling of calmness, a benignity of temper, a positivity to disturb, or a swelling of the heart as in accord with, or beating in sympathy with some celestial heart—some sweet, loving spirit—and which really pure and devout Christians speak of as faith—truth felt. Whatever impressions come to you in that ecstasy may be relied on as absolute—as a guiding star or pointer to success. If all Spiritualists were to aspire for this enjoyment—if but temporarily or occasionally—they would always know what is good for them, individually and collectively, and never be led astray or in error. When we say, listen to the voice of the spirit, we mean the inner self, as it comes into momentary contact with the soul of existence—heaven, so-called.

QUES.—[K. B., Berlin] *Are all sensitives mediums?*

ANS.—No; nor would it be well for them, though all mediums are sensitives. Close observers must have noticed that many who the spirits declare as mediums repel the idea, having a horror for it. Such sensitives are not yet ready for mediumship, and some of them never can become mediums without injury to themselves or the cause of Spiritualism. Therefore, never urge too strongly upon such to sit for development; for, remember, as sensitives, they are easily psychologized by suggestion, and you may be sorry for it later. Let the desire grow with the sensitive to become a medium. Then it will be natural and in accordance with the wish of their own guides, who know what is best for those they have in charge. All sensitives have guides who lend them what protection they need from hurtful influence; but sensitives can destroy this protecting influence by wilfulness and being overcome by unwise suggestions from stronger minds. Mediumship, born of directions, in opposition with the sensitive's guides, often leads to obsession of the worst kind, ignorant and partizan spirits taking the helm, with injury to the mortal or the cause as a result. But all sensitives are subject to spirit influence or impression, if you mean mediumship in that sense. Strictly speaking, however, mediums are go-between—agents for phenomena and revelations from spirits to mortals; but as individuals guided for their own salvation, they are not mediums.

QUES.—[O. G. R.] *Is it true, as claimed by some, that we have lived before this life of the body?*

ANS.—This is a question whose answer, for or against, would incite comment detrimental to our medium as an instrument, and we therefore prefer to leave it unanswered. The injury referred to would consist in psychological currents that disturb the harmony between the medium and the spirits, and prevent the exact reproduction of spirit thought on the brain of the sensitive, and thereby lose much that is essential to readers in general. But there is a mode of finding out for yourself. It consists in self-study. As you know self, both the past and present will unfold itself to a thorough understanding of this subject.

QUES.—[E. F. C.] *I tried earnestly to benefit several dear friends, chiefly by correspondence. All seemed well, as I thought, when they ceased to respond. Can the control read cause?*

ANS.—They can and would, had they time for this kind of work, and could do so without using up the medium's magnetism. Remember, we must first come to you; find out from you who the friends are, and what social relations they were to you; then find these friends and watch an opportunity to catch them thinking of you, and hold their thoughts in that direction until they divulge the reasons for not writing. It would take the same number of spirits to attend

to this, as you had friends corresponding. Each spirit would have to follow that friend from pillar to post, and perhaps spend days, weeks, or even months awaiting the chance sought after. During that interval all would be dragging on our one medium to accomplish their purpose. In the meantime our medium would be unprotected perhaps—if your friends equal the number in our band—and no one to answer the many questions coming in during that time. And, all taken together, there would be no public benefit gained by it. We know your questions are not mercenary, but sent as a curiosity to see what kind of answer would be the outcome. But, for the benefit of others, as well as yourself, we would add that your object could be gained in a round-about way. Send to various psychometric media an old letter from each of these friends, and put the question for each one separately, and you may obtain the various reasons why they ceased corresponding with you. Or, send one letter at a time to one medium, so as not to get the auras mixed, and obtain the reasons singly.

QUES.—[Subscriber.] *What is mental or faith cure?*

ANS.—It is, absolutely speaking, no cure at all. It is simply an exercise of the spirit to keep itself aloof from the diseased flesh and blood or nerve tissue, in order to prevent suffering in concert with the physical body. But, in so doing, the spirit naturally exercises an abnormal will which wards off death in many cases during convalescence; while, were the spirit closely connected with the body during sickness, its own suffering would make it too weak to aid the body by its will. People who can not afford to get sick are all mental curists or self-curists. Having duties to perform that can not be neglected is an unconscious exercise of this will which keeps the spirit from too close a contact with its diseased body. Abnegation is the conscious form. When you find your body becoming ill at ease, or feverish, deny yourself something—if but to quench your thirst. To combat thirst is an abnormal exercise of the spirit. It keeps the spirit above the body, may be said, for the time being. In this state it is enabled to gather vitality from spiritual nature with which to feed the body, which is preferable to laying in the same, as it were, and doing nothing but moaning or suffering with it, and finally becoming itself too weak to aid it in any way, thus having to let it die, and itself reaching the other world in an unripened or unperfected state.

SPIRIT MESSAGES.

Hester A. Brooks.

Of St. Augustine, Fla., says: "I desire to send a message of love to those who still linger upon the earth plane and who are near and dear to me by the tie of nature. I had investigated Spiritualism before leaving the body, but I was not fully satisfied with it as there were too many conflicting messages given to me; but upon passing suddenly to a higher life I found Spiritualism to be the only true religion and the one which should guide, guard, and control every one. I have tried in many ways, my dear husband, William, to reach you. I have tried to influence you, my dear daughter Anna, and I want you to investigate farther. Whatever appears erroneous to you cast aside from you, but all errors must fall and truth alone can stand. There is much truth in the old ideas in one way but much false with it also. If every one could understand his own responsibility, I feel that all things would be better with each and every one of you, but it is hard to convince them, and so they will be unjust at times, but in the by and bye, when the veil is torn away, and we view with a clearer eye, you will understand more fully what I mean in this message."

Jno. D. Price,

Of Boston, Mass.: Oh, dear, dear! Here I am to day trying again to send a message to those who are near and dear to me. I wonder if this will reach them as I have tried so often to have the opportunity and have even knocked at the door of their hearts and have been repulsed. Oh, Betsy, I want you to know that I still live. I do not want to see you wear those heavy, dark garments or to see your face so sad. I want you to know that your Dandan is all right and that all things are well. I know I was rough and cross at times but we did not understand each other. Sometimes I have listened to you, when no one was near, and heard your prayers and wiped away your tears. All that was good in me, on the spirit side of life has become brighter, and that which seemed so bad—it was because I did not understand—has fallen away and I see now in a clear and brighter way. Oh, dear, how glad I am that this is true. I and the four children walk together day by day. We visit you day by day and bring you flowers. I know the last time you visited my resting place you laid a flower at my head. I saw the tear that dropped on it and I wiped it away and carried it with me as a gem in the garment you are to wear in the by and bye. I want you to go again to that medium, and I know you will be satisfied. Some kind friend, dear sir, I feel will hand this message to my wife.

Nellie C. Brinkman,

Of Peoria, Ill.: Good afternoon, dear sir, I want to send a message to my mother. I am brought here by Grandpa John. Mamma will understand that. Grandpa John and I will both send this message but he said I should give my name, as that would please mamma best. You know Grandpa John is my mamma's papa, his name he does not care to give now, but he says sometime he will give another message to be sent to another place and so he sends this one with mine, Mamma, brother Eddie and I are very happy in our spirit home. Grandpa and grandma take good care of us on the spirit side, and we can come and visit you whenever we will, and that is nearly every day, for I like to come and see each and every one of you, and with my brothers and sisters play. Grandpa says he is glad that this is so and not like he used to think in the long ago, for if it was as grandpa used to think we could not come and visit you in your home each day and hear you sing and hear you pray as we do. Mamma, do you know that when you heard

the knocks the other day by that side door, it was I and that little light that you saw in the dark hallway was grandpa and I together trying to draw your attention? We were so proud when we did it. I know you did not like to lose your little girl, but she is not very far away and can understand what you say because the spirit world is not away up in heaven but right close to you and sometimes when you wonder if it surely can be true, I hear you and try to tell you. The flowers which were in bud in your yard were very pretty, but not so pretty as the flowers we have here and sometime I will bring you one. This is from your little Nellie.

Roland McDowell,

Of Florence, Mich.: My dear friends, I am more than happy to be here this afternoon. It seems strange indeed to me the possibility of communication of spirit with a spirit while incarnate in the material body. I have not been long on this side of life, and was raised a strict orthodox, being of the old-school Baptist. So you can judge of my surprise when I entered the spirit world and found it as I did. But I am glad to rejoice every day because of this grand truth. I throw my protecting care around my wife and children and try to impress them. They say, "Father taught, but now he is trying to teach us differently." They have been induced to attend one seance and I have endeavored to make them understand a little, and I feel that the effort has not been thrown away, although they have their doubts, and it is quite natural that they should as they have always been taught to believe so differently. I want to say to my dear wife Elizabeth, that I am not away from you but close to you, for in spirit we are one, and being one in spirit we can never be separated. I often talked and taught of the oneness of the spirit of God and his children, but I never understood it as I do now. Do not fear evil, as I hear you express yourself. Do not fear evil if it is brought to you in such a way that you can see truth and comfort in it. Accept it if it is brought to you in such a way that you can accept it and look upon it, and cleave unto that which is true, and I will clasp you in my arms on the eternal shores of glory.

Sallie S. Allensworth,

Of Williamsburg, Ga.: I desire to send a love message to my dear husband, George. I want you to know that the communication received recently was all right and the promise given will be realized. I am always near you, my dear one, and try to make you realize my presence and feel that you do at times. Give my love to all the dear ones and know that I am still your loving wife.

Mrs. Clarissa A. Flayheew,

Of this city. I desire to send my love to my children and brothers. I desire each and every one to know that I am happy and desire them to realize it. My early teachings did not lead me to think that I could come to the loved ones after I had passed through the change called death. But I am happy it is so and I do come near and wherever I can. From your loving sister and mother.

Sarah R. Gibson,

Of Mt. Pleasant, Fla.: I wish to send my spirit love to the dear ones of life. I would have them know that I am happy and often near them. To my companion I would say, be earnest and by and by you will understand more fully than you do now, although you have felt the power you do not seem to realize that power which brings you in communication with all of the elements of life. You have felt the pulsation of the earth in unison with your own heart beat. Is this not enough to prove that you and the spirit are one?

Arthur and Walter Allen,

Of Brooklyn, N. Y., come with love to their mother. They have been a long time trying to manifest, but this is the first message they have been able to give. Be of good cheer, mother, all will be well and in a little time you will be better satisfied. From your loving sons.

Jno. Hathaway,

Of Sonoma County Cal.: I wish to send a love message to my dear sister. I would have her realize my nearness to her and that her companion is with me and all the loving ones, eight in number, send love. From your brother.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I notice in the LIGHT OF TRUTH of July 29th that Mrs. H. A. Frank, of Buffalo, has manifested through your medium, and that her daughter and son Thomas came with her. This is all very correct, and Mrs. Frank did die or leave the body on account of consumption. Thomas, the son, left his body in Florida about a year or so ago, and the body was cremated here and I attended the cremation.

J. W. DENNIS.

Buffalo, N. Y.

(To the Editor of the LIGHT OF TRUTH.)

Dear Sir: I desire to recognize the message of Florence Kennedy in your issue of October 21st. It is true in every respect. She was a great sufferer in earth life. Through whooping cough she was thrown into epilepsy at seven years of age and died of it at twenty three. Big Thunder and Bright Eyes are Indians connected with myself and wife spiritually, and are father and daughter. Aunt Julia is my wife's sister, who passed over three years in May last. Frances is another sister who lives in Buffalo, N. Y. The message referred to is independent slate-writing by W. E. Cole, of 117 East Rich Street, Columbus, Ohio, in which I put the slates under my feet and in twenty minutes I got a portrait of Big Thunder, a portrait of my old mother and a sister, who died fifty-three years ago, and two others of the family, all in twenty minutes, and messages from Florence, Julia, Big Thunder, Martha, and by the hand of Frank, a relative. I will add that I have no knowledge of Dr. R. C. Brown, never heard of him that I remember of. This message was certainly a spiritual message. Find enclosed one dollar for your valuable paper.

J. M. KENNEDY.

Marysville, O.

A Verification with a History.

(To the Editor of the LIGHT OF TRUTH.)

While reading the message from Mary Hardy in the LIGHT OF TRUTH of September 23d, it brought to my mind my first Sunday in Boston, Mass., fifteen or twenty years ago. I did not know a soul in Boston (went there to do business), but started out Sunday morning to go to an orthodox meeting—having joined a Congregational Church in my younger days, when older persons were doing my thinking—I saw people going into Nassau Hall, and supposed they were orthodox, and followed in I found myself in a Spiritualist meeting, and three ladies came in and took seats on the platform. After singing one of the old tunes which I had been used to singing in our church, but instead of the words: "Hark from the tombs, a doleful sound, mine ears attend the cry" ye living men come view the ground where you must shortly lie" it was this: "Many are the voices that are calling us to day from their eternal homes." After the singing, which was grand, the conductor of the meeting said we shall hear from the invisibles to day through the mediumship of Mrs. Hardy. I had noticed that one of the ladies on the platform near the closing of the singing had fallen asleep as I supposed from weariness and the labors of the previous week and the soothing influence of the music or all combined, as I knew nothing of the trance state, except what I had read and been taught of by one Mr. Peter, who fell into a trance about eighteen hundred years ago, so said, and who saw a great sheet let down from heaven with all manner of four footed beasts and creeping things! (which would imply that they have plenty of such live stock in heaven where they have the golden streets, but does not inform us where they keep the four footed beasts, etc.)

Finally the lady in the trance stepped up to a small stand on which was a glass of water and a vase of flowers, but no Bible or hymn-book, and for thirty-five minutes you could have heard a pin drop in that audience of probably five hundred. Every eye was upon the speaker, and she delivered one of the finest lectures that I have ever heard, and at the close she said this discourse was dedicated by Theodore Parker.

The conductor then announced that the mediums, of which there were three, would give some private tests to the audience. Mrs. Hardy said: "I would like to have that lady in deep mourning, in the fourth settee, on the left step, forward to the platform?" But the lady with the thick, black veil, which had not been removed since she came in, evidently hesitated about going forward, when Mrs. Hardy said: "I hope the lady will not hesitate to come to the stand, as there is a very dear friend of hers here from spirit life that wishes to communicate with her, and I hope she will not grieve the spirit." Being thus appealed to the lady went forward and took her seat by Mrs. Hardy, who talked to her in an undertone, not heard by the audience, as the meeting proper was over, and the people were whispering and talking in low tones to each other, but kept their seats. I noticed the white handkerchief of the lady in black was passed up under the black veil, evidently wiping away the tears that came from what Mrs. Hardy was communicating. After about five minutes the lady resumed her former seat, and the conductor said we are here to investigate this all-important truth of spirit return and communion and hope you will all be free to express your thoughts and ideas upon the subject, and we would like to have the lady that was just on the platform state to the audience whether she believes she has had a message from any of her departed friends and if she does not believe it we would like to have her state that as we are here as investigators and wish to arrive at the truth. The lady did not seem inclined to respond but we could not see her face as the veil still remained down. The conductor then appealed to her the second time, saying "I hope the lady will not hesitate to express her views, as I trust we are all here to learn what we can of this great truth." Being appealed to the second time the lady arose and turned her veil from her face, revealing a sad but intelligent countenance, but her voice trembled as she said, "My friends, I am not at all accustomed to speaking in public, and besides I am an entire stranger to all of you. I live many miles from Boston, and my friends do not know that I am here to-day. But I lost my husband four weeks ago. We lived very happily together since we were married, but he took a sudden cold and it ran into the quick consumption, and he died four weeks ago. The morning of the day he died the doctor told him if he had anything to direct he had better do so as he would probably not live another day. As I sat by him he began to tell me what I had best do when he was gone and about our financial matters, but was interrupted by a violent fit of coughing and he died in my arms! I had heard there were places and persons in Boston where we could get messages from our departed friends, and I came here without the knowledge of my friends, and I do not know a person in Boston. But when Mrs. Hardy asked me to come to the platform I hardly knew what to do, but when I took the chair by her side she said your husband is here and wishes to talk with you. I asked her as a test what my husband's name was, and she gave me his full name as correctly as if she had always known it, and my husband had never been in Boston in his life. Mrs. Hardy then commenced the conversation. My husband began to me as we were alone before he died, just where he was broken off by the coughing and died, and has gone on and finished about our affairs as though he had not been interrupted. But it is one of the strangest experiences of my life, and I scarcely know what to think of it! I do not know how this lady, who is an entire stranger to me, should know what she has told me unless it is what it purports to be, a message from my departed husband. But I would like to learn more about it. You will please excuse me from saying anything further." Then she sat down. This was my first experience with Mrs. Hardy, but I afterward heard many fine tests and lectures from her entranced lips. She was a fine medium, and I am pleased to note that she can still communicate with us mortals who are journeying to the best country of which she is now an inhabitant. I fear I have made my recognition of the message too long, and you can do what you choose with it. That was my first experience in spirit-return many years ago, since then I have had many proofs of its truth.

D. HAYNES.

Entered the Postoffice at Cincinnati, O., as second-class matter.

LIGHT OF TRUTH,

Is issued every Saturday by
C. C. STOWELL,
Room 7, 206 Race St., - Cincinnati, O.

Terms of Subscription.
The LIGHT OF TRUTH will be furnished until further notice at the following terms, invariably in advance:
One year, \$1.00
Six months, .50
Three months, .25
Single copies, 5 cts.

REMITTANCES.
Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get checks on local banks cashed, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

Cincinnati, SATURDAY, NOVEMBER 11, 1893

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"He is true to God who is true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all- beholding eye,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."
—JAMES RUSSELL LOWELL.

This issue of the LIGHT OF TRUTH is a star-edition, as will be seen by our galaxy of contributors. Mail this edition to your friends, and thereby help the cause and the paper.

A Catholic Rebellion Brewing.

The stored up influences of thousands of years are having their psychic effect upon the Catholic Church. Everything on this American soil in which man plays a part must bend to this subtle psychic force, or shiver and break. The inhabitants of America for all time were free and stirring races. Their life forces were disseminated into the air—the earth.

The Caucasian stranger no sooner touches its soil than he feels its exhilarating influence. The old world had long been in a deep sleep; here all was activity and agitation. It is agitation that makes the air fit to breathe and the water fit to drink. To be in America means to be agitated; the Catholic Church shows the operation of this law. To-day it is seamed with schisms. The second and third generation born on this soil brook restraint; they drop out of the ranks on St. Patrick's Day; they join the forbidden secret societies; they think of civil good before religious good.

They now revere the Pope in Rome, but have nothing but contempt for his apostolic representative in their midst. We are credibly informed that both Satolli and Archbishop Ireland were not pressed to attend the Catholic Week at Chicago. Satolli had notified them he would not be there. When the day came Satolli's followers saw an immense gathering of Catholics, all drawing toward their native archbishops and away from Satolli. Many hours did not pass before Satolli and Ireland, booted and spurred from their sudden ride, appeared. A telegram of a day was all the notice they gave of this change of plan.

Satolli came, but the chilling manners of the archbishops soon drove him to Ireland's diocese. No sooner out of sight than out of mind, for lo! though Satolli had undertaken to designate the secret societies that were to come under the ban of the Church, what are the archbishops about? Do our eyes deceive us? Read the head-lines in the Chicago Herald: "Ban to be Removed—Roman Catholic Archbishops to Consider the Attitude of the American Hierarchy Toward Secret Societies.—Satolli not Present, and it is Generally Understood That This Will be Most Agreeable to the Archbishops.—The Nature of the Subject Renders it Reasonable that the American Hierarchy Should not be Embarrassed by the Presence of Anyone not Belonging to It."

Are you blind? Can't you see? What better excuse could they make up? The American archbishops must confer on the attitude of the Pope and Satolli. "Talk to the marines." That crowd came together to discuss their attitude toward Satolli. Do you suppose they pulled the wool over Ireland and Satolli's eyes with that ruse? Read the following dispatch from London:

A dispatch from Rome says that the Vatican is about to open an inquiry of the most searching character into the latest opposition to Mr. Satolli in the United States, an opposition which has ramifying influences extending to Rome itself.

The Vatican has resolved to act with the greatest energy upon the evidence it has secured in the matter.

The schism is growing, very soon secrecy will no longer be observed. Then and not till then will the public recognize how deep and long this struggle has been. In closing we can not refrain from again quoting from Rev. Dr. McGlynn in the September Forum:

"It is a matter of rejoicing for all the people of the Church and for all right-minded men who can not but commend the broad and liberal policies of the aged Pontiff, that he seems to grow in breadth and vigor as he ages. It is a matter of bitter regret that any of those who hold offices by his favor, and who should be foremost in seconding and promoting his benevolent designs should add to his cares and burdens by their petty intrigues to thwart those designs. They may take my word for it that there was a resonance in his voice and a flash in his eye in parts of his conversation with me that made it perfectly clear that they can not oppose his wishes except at the greatest peril to themselves."

The archbishops are human beings, therefore love power. To them it appears a death struggle. Shorn of power means a total loss of influence. They are banded together, and rebellion is brewing.

"A SPLENDID BANKING SYSTEM."

According to statistics compiled from official data there have been since January 1st, this year, 560 State and private banks and 155 national banks that have failed. Of these, seventy-two State and private and seventy national banks have resumed business. Commenting on this "splendid banking system" the New York Mail and Express says: "One of the highest compliments paid to the integrity of the national banks is found in the fact that while only twelve per cent. of State and private bank failures have resumed, nearly fifty per cent. of the failed national banks have reopened their doors. This is a tribute to the stability of the national banks which the advocates of a wild-cat currency should not fail to recognize."

This is pretty stuff for a metropolitan newspaper to print and pretend to be an echo of the people's sentiment. It only shows to what a depth of dishonor the monetary system of the country has sunk, and the numbskullism of the press which supports the rotten mess.

We fail to see how the recovery of one-half of a loss is to make the other half honorable. It is as if a thief should return one-half of his plunder on condition that he be given a diploma for integrity. If all the banks that have failed should resume and pay their depositors dollar for dollar there might be a reason to speak of integrity in our banking system, but no such occurrence is likely to take place. Who, then, are the losers? Certainly not the bankers. Banks are chartered by the State or the national government to do business with other people's money. All petitions for bank charters set forth that the bank is needed by the public, but as a matter of fact the bank is needed for private gain and profit, the public, or that portion of it who become depositors, paying for the whole game.

The charter requires the stockholders to furnish a certain amount of money, bonds, or mortgages, which is called capital stock. With its capital stock paid in the institution then becomes an office of discount and deposit, and authorized to issue bank notes to circulate as money. This is a clear infraction of the National Constitution, which provides, Article I, Section X: "No State shall emit bills of credit, make anything but gold and silver coin a tender in payment of debts."

A bill of credit represents property. A bank bill is a bill of credit. It is taken for what its face calls for, and if it does not really represent that value the holder loses.

Besides having the authority to issue these bills of credit, the bank is at liberty to discount more than the amount of its capital stock. New York banks were, a few years ago, authorized to discount two and one-half times the amount of their capital stock. Here it is that legislation pays a premium on fraud. Without a charter individuals who own two or three hundred thousand dollars could lend out no more than they had. But in granting a charter to these men the legislature gives them the privilege of charging the people from five to twelve per cent. interest, according to the State rate, on from one-half to two and one-half times more money than is owned by the stockholders. The bank issues its non-interest bearing notes and exchanges them for the endorsed notes of the people bearing interest, hence the solvency of the bank depends, not upon its own capital, but upon the worth and goodness of the endorsed notes of the people. It is not obliged to redeem more than its liabilities based on its stock calls for, while its bank-notes loaned out in excess of its stock could not be redeemed unless the endorsed notes received in exchange for them were against responsible parties. If the drawers and indorsers are able to pay, well and good, if not, the bank "busts." But the individuals who hold the charter never fail.

This is the integrity of the banking system so highly spoken of by the metropolitan press. It is either a mark of stupidity or knavery, it is hard to tell which. There should be no middle men between the supreme law-making body of the land and the people whom that body represents, any more than there should be an intercessor between God and man. Our banking system is not an honorable one, and should be abolished.

Machinations of Plutocracy.

The councils of Philadelphia, as a body, are open to the charge that they look for orders to certain great corporations and not to their constituents; that they legislate in the interests of these corporations as against the interests of their constituents to the great detriment of the city.

The above language was used by Mr. Herbert Welsh a few days ago at the annual meeting of the Municipal League of Philadelphia. It is very mild, and the only fault to be found with it is that it is not comprehensive enough. As a matter of fact the corruption of municipal legislation is the vital issue of the day, and any statement of the abuse should be comprehensive and unequivocal. The people are held in the toils of a despicable, plundering mob of political bandits who constitute a danger to the perpetuity of our free institutions greater than there ever was in the slave power of the South. It has long been known and recognized that the power of the lobby is greater than that of the floor of a legislature. Corporation lawyers are elected to places on municipal boards with a shamelessness equalled only by their nefarious schemes to enrich their employers, and where they are not so entrusted with power their presence in the lobby has become a feature, and in many instances the only machinery of legislation. Nothing can be done without their consent.

The politician of to-day is in it for his own interests, not those of his constituents. It is a theory, and it is used to be practiced, that when a Senator or Congressman had a personal interest in a pending measure he would retire from the debate and the vote. Nothing of that kind is ever heard of now. If it were to be carried out

in practice every legislature in the country from the United States Senate down to a ward committee meeting would be depopulated of its members. All these pernicious evils are in line with the determination of the plutocratic influences to subvert the principles of free representative government.

Plutocracy is non sectional and non-partizan. It uses the instruments placed in its hands by the people irrespective of party or clique. It employs all the forms of party politics to accomplish its ends, and the means used are always justified by the ends. It is without principle or honor; irresponsible and "anti" to every thought, project, or expedient having the welfare of the country at heart. It always employs the best talent, and stops at nothing that true citizenship would erect to curb its power. Wherever in municipal affairs fat jobs are given away or sold at auction; wherever public values are given away to corporations; and wherever public office becomes prostituted to the dictation of rings, cliques, and saloons, there is to be seen the machinations of plutocracy.

These matters can not be evaded. They must ere long bring the people to their senses or their death as a nation of freemen. This gigantic octopus has been growing while the people have been wrestling with non essentials and experimenting in abortive plans for political reform. There is only one way out and that is the utter extinction of monopoly power in the hands of individuals or corporate bodies. Otherwise we must prepare to surrender every institution and every blessing won by the thought and labor of the past.

Some Reminiscences and Conclusions.

From an able editorial by George F. Kittredge in his paper, *The Beacon*, published in 1878, we make the following extracts, showing the identity between the struggle now going on and the one that witnessed the retirement of over one billion dollars of the people's money back in the '70's.

Quoting from J. Henson's letter to Mr. Eppis: Vol. 6: "Treasury bills bottomed on taxes, bearing or not bearing interest, as may be found necessary, thrown into circulation will take the place of so much gold and silver. Bank paper must be suppressed and the circulation restored to the nation to whom it belongs." Mr. Kittredge remarks: "It will be noticed in this extract that Jefferson did not recommend national banks or United States bank notes, but United States treasury bills, issued by the government, and not based on gold and silver exclusively, but on taxes, that is, the resources and credit of the country." This is the only true basis of money.

We respectfully invite the attention of President Cleveland to the doctrine of his predecessor, the man whom he takes as a model. Here is another extract taken from the writings of Benjamin Franklin, which ought to be good reading for the billionaires of the United States Senate: "Gold and silver are not intrinsically of equal value with iron. Their values rest chiefly in the estimation they happen to be in among the generality of the nations."

Here is another bit of wisdom from James Madison, which is recommended to the National Run of Emptyings called the Democratic House of Representatives: "I can never give my sanction to an institution which is capable, in any emergency, of controlling the mercantile interests of our country. I can not recognize the authority of Congress to charter a bank."

The LIGHT OF TRUTH takes these matters up at this time because there is such an utter dearth of information regarding our monetary affairs. This is an era of education, and as a true monetary system lies at the base of material prosperity under our present regime, this paper espouses the truth, and earnestly seeks to implant in the minds of its readers the principles upon which a true reformation may be worked out. We say money is the base of prosperity. In this view we may be subject to criticisms, so we will qualify the statement. Labor is the foundation of wealth. Money has nothing to do with production. The basis of its important office lies in the power of representing and distributing what labor produces. Spiritualists are, or ought to be, supremely alive to the importance of these facts, and judging from the numerous letters received from various parts of the country our course is commended, and the people becoming more enlightened. It is the interest and the very life of the upholders of the present standard of finance to befuddle the people with technicalities and highly seasoned absurdities regarding the use and province of money. And they succeed most admirably in their designs.

The Spiritualists, however, should be in the vanguard of reform, and grapple with these questions in no uncertain manner. Truth is the most potent in its simplest form, and the puncture of the stuffed bladders of plutocracy and arrogance requires very little power after all.

Another Object Lesson.

If anything were needed in the way of an object lesson on the spoils system the assassination of Mayor Harrison of Chicago furnishes it. Here is a young man made desperate enough to shoot down in his own home the chief executive of the second city in the country. And what for? Simply because he was not given a public office; because he was not allowed to lap the trough which fattens the plunderers of a municipality.

The conventional President's Thanksgiving Proclamation is again before us, but with modification in that it calls on all people to attend their places worship—not Christians alone or specially—to give thanks for the blessings they are enjoying. The President also puts more of a moral than a religious sentiment in his proclamation on this occasion; for he closes with the following good and wholesome advice: "Let the reunions of kindred and the social meeting of friends end cheer and enjoyment to the duty, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our Thanksgiving."

Legal Poisoning.

The *Vaccination Inquirer* of England says that "against the body of a healthy man Parliament has no right of assault whatever under pretense of the Public Health; and that the vaccination enforcement is a usurpation which creates the right of resistance." Just so. In former issues we have already called attention to the fact that when the State enters upon a crusade of poisoning healthy people by the wholesale, it is time to indict the ignorant officers for murder. Sensitive or delicate, though otherwise healthy persons, especially children, are absolutely diseased by inoculation. If the germ is not in the system, there is no danger of small-pox; and where it exists it simply changes the nature of the germ for various other effects, as scarlet fever, diphtheria, and measles, each of which is more fatal in its results than small-pox, and subjects the child to three or four deaths while the latter is a cleansing process that insures a lifetime of health in nine cases out of ten after convalescence. No small-pox patient need die if properly attended to, nor is it contagious where cleanliness is the rule. But the horror for disfigurement has led men into erroneous conclusions concerning the disease, with all the other evil results following. Do away with legal poisoning, and let physicians discover a method of preventing pock marks.

It was Wendell Phillips who said "Injustice in the statute books is gun-powder under the capitol." The most appalling commentary on our laws and customs is the fact that justice does not always prevail. Every obstruction to the natural inclinations of man to use nature's bestowments is born of that despotism which has ever built castles by plundering the populace. And so it has come to pass that a man is labeled a "hand." He is frequently numbered, like a prison door. He is a machine who learns to feel proud that he can stand up under ten, twelve, or fourteen labor hours a day. He may have a vague idea that he has a soul, but the gulf that lies between the machine part of him and his soul may equal the gulf between the Pleiades and a pick-handle. Thus it is that genius is twisted into a sop to sweeten a Gorgon's lips and opportunity for mental study debarrered from the masses. Education becomes a misnomer, while the commonwealth is turned over to the great liars, thieves, and barbarians of society.

When certain of the ministry let forth their educated ignorance and intellectual sophistry against a cause of which they have neither a moral nor an intellectual conception, they are all but Christians according to our sublime ideas of Christianity. Charity is claimed by the Church as its fundamental principle, but it is apparently being stored up for future use.

MATTERS of importance to the friends who are interested in the National Organization can be found in our Washington letter to-day. The child was born under propitious circumstances, and is destined to live despite the croakings of old grand-mothers and old-fog notions of antiquated veterans.

Washington, D. C.

The officials of the National Association of Spiritualists of the United States, residing outside of this city, having arrived here for the purpose of perfecting its organization, were tendered a reception Wednesday evening, November 1st, by the Seekers After Spiritual Truth, an invitation having been previously extended and accepted by President Barrett while in Chicago. The officers and men-bers of the First Society of Spiritualists of this city were invited to be present at the reception. The entire affair was a grand success.

The temple on G street was filled with people long before the hour of commencement. The hall occupied by the society was decorated with flowers for the occasion, and presented a handsome appearance. The exercises commenced with a prelude by Mr. Wm. Gibbs, organist for the society, and as Brother Gibbs is an accomplished musician, his merits received prompt recognition. After a delay, which was explained as owing to sickness of one of the party, they arrived in a body, and filed down the center aisle to take seats on and near the platform amidst the applause of the assembled congregation.

Miss Bessie Maddox favored the meeting with a song, followed by Mr. D. D. Scott, whose comic specialties received enthusiastic recognition. The president of the society, Rev. E. B. Fairchild, then formally opened the meeting by introducing President Barrett, prelude the introduction by stating that he had been one of those who had previously tried to organize Spiritualism; that there was no reason why Spiritualists should not have an organization, as he believed there was actually a larger number than any other religious body. The Chicago Convention had succeeded in formulating an organization. In behalf of that organization he introduced Mr. F. D. Barrett, of Lily Dale, N. Y. [Applause.] A brief extract is here given of each speaker's address.

President Barrett said: "Articles of incorporation were signed to-day by the directors in the recorder's office. Spiritualists have incorporated themselves as a religious body; they now have a postoffice address, and can know the exact number of the Spiritualists of America. Under our Constitution we go before the people of the United States shoulder to shoulder; the idea of organization spread like wild fire. I must pay a tribute to those who inaugurated this movement; who produced this grand result, all differences were buried at the Chicago Convention; we are all going to stand together in this work; each individual sustains a responsibility; we depend upon you for success." [Applause.]

The vice president, Mr. Cora L. V. Richmond, of Chicago, was then introduced, Mr. Fairchild saying, "that for forty years she had never faltered, and her flag had never been furled." Mrs. Richmond said: "Spiritualism has always been. For fifty years the name of Spiritualism has been known. Twenty-five years ago a national organization existed; were just as sincere then; a gentleman in this audience was one of its members; I refer to Mr. George A. Bacon, of this city, a devoted Spiritualist from the very first. During all these years Spiritualism has been busy disintegrating. Such work has not been compatible with the work that organization requires. Spiritualism has waited until there should be spiritual progression and mental elevation; sooner than have dogma they would abandon all organization. If anything should interfere with Spiritualism, then it would share the fate of its predecessors; we must sink all personal differences. This is an age of miracles; Spiritualism has wrought more miracles than are recorded in any of the religions of the world. It has been said the Chinese worship

their ancestors; this body, this delegate convention has performed a still greater miracle; it has created its ancestors. [Applause.] For this creation you are responsible if it is not perfect. There is no organization beneath the sun but what should be subservient to the soul that made it. If this organization does not do the work of the spirit world, the spirit world will rear up instruments to do their work. When we shall have formed this association it will be most important to protect the instruments of the spirit world against adverse legislation, persecution, especially the phenomenal mediums. We must have protection to worship freely. Every Spiritualist will be put to the test. There may be soul trying times approaching. Spiritualists are the only body of people, who, by their knowledge, are able to meet the issues of the day with the truth. What are personal claims? Petty strivings should be buried by the great message from the skies. [Applause.]

Mr. Robert A. Dimmick, the secretary of the National Association, was called upon, but modestly forbore making an address, considering that the outsiders should be heard from, and pleasantly called attention to the gentleman from Ohio. However, Mr. Fairchild overruled him, strictly parliamentary, stating that he was calling on the officers in the order of their rank.

Mr. Edson, president of the First Society, and first director, was thereupon introduced to the meeting, and spoke as follows: "We shall endeavor to do our best as we are inspired to carry out the objects of the association. We ask the Spiritualists of the United States to consider the importance of this movement. There are threatening clouds, and we should prepare ourselves for a storm. The time has come to co-operate. I do not desire to take up too much time, I want to hear from the people from abroad." [Applause.]

Mr. Theodore J. Mayer, treasurer of the National Association, was presented, having been accidentally omitted in the regular order. Mr. Mayer spoke briefly, saying he was not in the habit of making speeches, and especially would not make an address when so much brilliant talent was present. Brother Mayer's genial teutonic countenance and magnificent physique infected the audience with good nature, and he did not fail to receive applause.

Mr. Fairchild now presented Mother Skidmore, one of the directors of Cassadaga, and third director of the National Association, saying that some twenty years ago she was one of the original members of the camp-meetings in America, and had been interested in camp-meetings ever since.

The exercises were interlarded with a solo by Miss Maddox. Mrs. I. N. Sloper, fourth director, then greeted the audience. She said: "I bring to you the greetings of the Spiritualists of California. We are organized for the protection to the instruments of the spirit world. Spiritualism is an old fact. We are gathered here to night because we are free to follow our own religion; because it is our right. It has been stated the tendency is to dispute that right. Laws have been, and are being passed, to prevent mediums from exercising their gifts; to even prohibit the divine art of healing. This is why we felt the necessity for this organization, and why I am here. On my return to California and the Pacific Coast I shall take the best feelings of the people here, and especially of the directors of the National Association. More especially do I feel indebted to the residents of your city for their hospitality. Whatever is needed in the way of financial aid I pledge my effort to procure from our State membership. We shall hold the officers responsible for the business methods. The directors can not do all. As Sister Richmond has said, we must drop personalities. It is our duty for the sake of those we leave behind when we pass beyond." [Applause.]

Interlude song and piano solo by Mrs. Brown. President Fairchild stated that Mr. G. P. Colby was not present, and introduced Mr. J. B. Townsend, of Lima, Ohio, second director. Mr. Townsend said: "He had been some years a Spiritualist, and spoke of the practical nature of Spiritualism as applied to material affairs; that there were formerly two distinct classes in society, the feudal lord and the servant; the servant being a mere vassal. The spirit world created possibilities to bring about an equality. Spiritualism performs its highest office for man by teaching that every soul born is possessed of equal rights, one of the rights being to enter the next sphere, of which it is impossible to deprive the soul. Everyone is possessed in some degree with the gift of mediumship; every mortal may attain some phase of mediumship by complying with the necessary laws. Why not make Spiritualism practical? You do not hear from the other side of amassing great fortunes. If all are equal, are we not making Washington the capital of the universe? Spiritualism is not the vague, indefinite thing the courts think. We have defined at the convention what Spiritualism is. The courts will find before them an open book which will settle beyond a doubt what Spiritualism is. Spirits are constantly stating what their regrets are that they burdened themselves with wealth here. How are the poor to be treated? Every man born with two hands should find it possible to gain a living, as Bellamy has stated. Many have said before that Spiritualists could not be united; attempts have been made before. We have evolved a plan of organization that ought to fit this entire continent. We have organized a national association. Every Spiritualist should strengthen the association. Funds are necessary to carry it through. The principal office of the first year will be to strengthen the treasury in order to protect the mediums, the same as other ministers. When we return in October of next year we will find the Spiritualists of Washington looking in but one direction. If we find you all united I believe you will inspire the Spiritualists of the entire continent to keep up that good fellowship." [Vigorous applause.]

Last, but not least, the lecturer of the society of the past month, Mrs. A. M. Jaques, who, by her eloquence under control, has achieved a pronounced local reputation, was invited to deliver the closing address of the evening, and she was enthusiastically received by her hearers. She said: "I believe in harmony. All works succeed through the divine law of harmony. I am proud to stand before you with these honored brothers and sisters. When I came into Washington twenty-one years ago it was to work for the cause. When I returned this time I found only one that remembered me, Brother S. M. Baldwin. I came with my little daughter that stood by my side. I was selected as a pioneer; was persecuted in small towns; had officers tried to arrest me, but did not mind it; I was little and insignificant; the mob chased me; one said she is only a woman. I am glad I am a woman. I can reach the masses. I can reach the men's hearts. It has been said Spiritualists are free-lovers. So they are, but love is not lust. Spirits come through the law of love, and are guided by the whispering words of love to return to us. I rejoice to stand before you as a worker for the angel world. I know Spiritualism can not die. Washington needs Spiritualism more than any of your cities. In the name of Spiritualism I welcome you, one and all, to our national capital. Spiritualism here will elevate the entire country." It is the intention of Mrs. Jaques to visit Trenton, N. J., with Mrs. Nannie Cowing, the popular local test medium, to present the philosophy and phenomena of Spiritualism. The meeting closed with a poem by Quina, Mrs. Richmond's Indian control, and thus ended an occasion of harmony that will convey its impress wherever Spiritualism is known and loved.

Mr. J. Frank Baxter has the platform of the First Society next month. O. W. HUMPHREY.

✧ LIGHT OF TRUTH ✧

COLLEGE SANITARIUM,
FAIRMOUNT, CINCINNATI, OHIO.

MISCELLANEOUS.

Liberty Bell.

[illegible]

Will.

There is no chance, no destiny, no fate,
Can circumvent or hinder or control
This firm resolve of a determined soul,
That from resolve of a determined soul,
Differs not at all nothing. Well alone to give
All things give now before it comes or late,
What should come stay the mighty force
Of the untouching power in its course,
Or cease the ascending foot of day to wait

Each will have well what it will what it desires
Let the foot pass its track: The fortunate
Is he whose vital purpose never swerves,
Whose slightest action or inaction serves
The great aim they even death should
And waits an hour sometimes for such a will
—MRS. WHELAN

THE SOUL

J. LOUIS BERRY.

Is he the soul? And what are its components? Is it wholly immaterial, simply a spirit? But what subtle, unanalysable threads of visible essence of life held to the physical probably not man's divine heritage in mortal space to successfully pierce the veil of nature's stupendous mysteries. Intelligence is dwarfed and overawed by evidence of such colossal and far-reaching as the study of the universe and its countless inhabitants; but it certainly has our province to attempt, albeit in vain, to comprehend the vastness and insignificant way, to lift the curtain from the next world from our view, and to catch any reflections from its portals of splendour, treasure greedily such things as they may come to hand, and ponder earnestly upon them. I believe, and this way only, that we can arrive at the sacred domain of Truth.

we are if a numerous class of philo-
sophers and theologians since time immemorial
simplified and dogmatized and wrote to
the soul, its nature, capabilities, and
wants: "Have ye ready the heart, the
eye, the ear, the mouth, the hand, the
feet, the mind, the will, the strength, the
to a basis of solid unsalvable fact."
I need not say. Indeed, while genera-
tions ago, and some of truly high intelligence
they have written so many erroneous
and dogmatized to such a remarkable
extent that the world of public opinion is ready
at the condition because of their advent. In
these unsole ourselves with the thought that
we are a few genuinely spiritual-minded
people, and agitate the masses with
the rights from the necessity, unflinching
in moral integrity into the good
of contemporaneous thought, and
which are now just beginning
to be so strong, hardy trees, that no wis-
dom, no temper of opposition, no chil-
dren of contempt, no biting tale of bigotry
sufficing, deadly draught of priestly

From such sages and thinkers as these I intend to glean, if possible, some profit. I may be of much interest and profit to the few and liberal-minded people generally, but I shall proceed farther, however, allow me to say to my readers that I shall not attempt to discuss the doctrines of the materialist—or to call his calculations upon the working of the mind, and therefore disbelieve in the immortal soul,—but will simply study the two sides of the other of which is held in Spiritualist.

tenets of Spiritualism are not of or from the nature of the spirit entity. Some of the more common errors of Spiritualist hypothesis, declaring that matter is created and intangible to our senses, *can do* in the formation of the soul, *for* *no* species of matter could enter composition and thus cause something of another character to become corporeal is another class of error. Matter is immortal, and therefore spiritual life and purest meaning of the word is clothed in a light, airy body of etheric, which from its nature of etheric is able to rapidly traverse space. The great error of the Spiritualist hypothesis is that the ancient Greek philosophers declared that soul and body were both necessary and both composed of entirely different substances. The Spiritualist hypothesis affirmed that the substance of the soul—as they were want to call it—was immaterial, impalpable to our senses and generally invisible. The Spiritualist generally implicit is employed as he is led in a vision. The soul, supposed to exercise physical power in direct contact with the surroundings of earth-life, was to be held in a fitful, airy, vaporous, and swaying space with the softness of the doctrine of Platonism in mind had no room for it, as some historians—not

Such philosophers of Greece and Rome clearly distinguished between the soul and the substance of their works are pervaded by the frequent acceptance of the less, material. They considered the elements, air, fire, water, earth, and the like, as the material trait of dooming. They further added the violent component part of its essence. They made up the celestial bodies as those gods that flourished in the days. Most of the philosophers coupled their theory of the soul with the principle of the soul, after having left one body ready for its occupancy. Thus, after existence were admitted being singularly of one mind there was neither beginning

Some of the pre-Socratic philosophers strikingly original in their definitions. Empedocles taught that the basis of all things is composed of four elements—air, fire, earth, and water—and that the universe is created and destroyed by the forces of love and hatred as implements of accelerating and harmonizing, disturbing and confusing in its development. Pythagoras, the founder of Apollonia, adopted air as the basis of the soul, and Democritus gave the atomists the concept of the sphere of spherical figure, declaring that at rest, its nature being that of the sphere.

Thus, in all the views we have seen, there is a tendency to regard the soul as matter, but of a kind so refined and ethereal, so far removed from even the gross material, that it in all respects loses the very properties of that

The early Christians fathers have been true in regard to this matter, who is represented by materialistic psychologist, say real is body. The corporeality of however, detract from his sublime nature. But if we consider that it is, body after its kind. The delirious air, diffused everywhere where body, is nothing. A spirit has its own kind, in its own form. It is human flesh, as well as all other beings, and ethereal." So says who, in my humble opinion, gives few a number of words, the clear concise and most accurate definition that I have ever pronounced. He has said that he has no resources, fertility of thought, and quality, may be scoffed at as many non-reasoning opponents; he may as of a coarse disposition, or even the fair hair's head, one who is considered as a man, who is in his dense true Spiritualism, would beasmirk awkwardly treats the fair faced unwarily above him: but look up light you may, his logic remains, and his intellect, his socialized another man.

If we were to live a conscious, after the present one, what will it be active, useful, ever progressive capable of surveying God's handiwork? We are not to be satisfied as we do in this mortal breath—a glorious, eternal dreams? In an state that all true perceptions of machinery of the universe, all the things that are in the world, that when we arise from our world body, we need a newer, better, gr which to continue and enlarge teence on earth. Granting these fe that we are to be a body—a part of the soul,—of matter in the h subject meaning of the term, with tr our life in the next world, serv of the soul, we are to be a body of us who have an antipathy to the when used in intimate connection spiri tual. It may be exceedingly d how are we to escape the logical of the soul, we are to be a body could we do without a body? How ver space, a void, a nothingness we manifest to our friends who are If spirits are not clothed with bod

to all the glorious meanings of a
and individually! Perish such an
unworthy of our heaven-endowed
belief in Spiritualism! Unless our
certain sense corporeal, how happen
confined in a physical encausment
intimate connection between soul
for example: when our bodies, after
labor, become weary and fatigued
great exhaustion, recline upon a com-
pose and recuperate ourselves, our m-
of the body, the attributes of this ge-
intimate, similar to the connection
aching in ulsoen and sympathy
affected. Therefore if you refuse to
tain amount of rarified matter as a
of the attributes of the soul, how
count for its remarkably close re-
the body?

The man who can not tolerate you are not freed from all selfishness in and selfish to be your companion.

able yet, for their Gleanings from our Home Circle.--No.

The coming of the angel that will best bring any change in the character of an individual. The angel to be desired that belongs to life before it passes the boundary in the darkness of the material from the spiritual. Entering the new world with its broader possibilities and greater advantages that the old errors would quickly disappear and the universal Light of Truth carry everyone to the awakened spirit, but such an opportunity is seen intensified by the casting out of the earthly realm. Even the desire for the forms and ceremonies that with the old faiths and creeds, and prayers are turned on bread and the sacrament that are used as much for the light as for the light on the altar. The angels are truly expressing another change where the "great white throne" and the "precious savior" is as appears in the redeemed realm.

Sometimes a long experience extending over many years is required to bring such growth in the spiritual and the spirit that growth is not unobscured but best.

[illegible]

A Methodist Confesses.

(To the Editor of the *Light of Truth*.)

I wish to mention a strange thing by Joe King, of Benton Harbor, Mich., at his place near Keweenaw side. During the seance over twenty forms materialized while the medium was held under strictly test conditions so he could use neither hands nor feet without it being discovered. I recognized my uncle, with whom I shook hands. My brother wrote me a long message on a slate after he had materialized, shook hands with me, and then disappeared. Next followed a little cousin of mine who only recently passed out, and was the most wonderful of the test to me.

I have only been born to this new light but I was about white. Having been a Methodist I was naturally prejudiced against such things. Now that the scales have been removed from my eyes I know better, having substituted faith for knowledge.

Mr. King has been subject to persecution as a medium before him have, but he stands firm, knowing that he has the truth despite the world's return to another age as useful as it was once when just such revelations were needed to avenge the fall from Materialism and its devil effects.

Let harmony prevail among Spiritualists, attuned by our mediums, and progress will be a certainty in the future.

Spiritualism is a moral force, since it lays
the great law of *consequences* and enforces the
divine principle, that suffering for wrong doing
must be experienced by the sinner himself until
he ceases to do evil and learns to do well,
and becoming wise from conviction, renders intelli-
gent and willing obedience to those institutes of
divine decrees of God in nature, which *ultimately*
lead to the redemption of the human race from
of both the wicked and willful. This is wis-
dom justified of her children. In the right use
of knowledge and the exercise of power may best
display his own wisdom. When *Jesus* softens the
heart, arrests harsh judgments, leads to gentle-
ness, compassion, regard, and tender patience,
and helpfulness, then is the spirit victorious.

It seems paradoxical to preach heaven for the good and hell for the wicked, and then let off the latter by a little atonement. Must the men who have been robbed or murdered tolerate the society of his mortal enemy? Orthodoxy needs an amendment for the benefit of those who sacrifice themselves on earth. A better place than heaven must be provided for the righteous, or the Church will lose all its common-sense reasons.

"I hope, Johnny," and the Sunday school teacher to her new scholar, "that your parents are good Christians." "Well, ma," replied Johnny; "and pa used to be, but I guess he is a little out

of practice now."—*Ex.*

Deafness Cannot be Cured,
[by local application as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by the restoration of the hearing nerves.] Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it is like a closed curtain that shuts out light, and when it is properly cooled, Deafness is the result, and unless the inflammation can be taken out, and this tube restored to its normal position, the hearing nerves, growing weaker from disuse, will never be able to do their work; and thus it is that many are caused to hear, when it is really cured, not because of the deafness, but because the hearing nerves have been restored.

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sultation Free.

LEW DALE, N. Y.

J. G. W. ENTWISTLE, M.D.,
Also Clairvoyant Doctor.

Sheet, name city. The following is solicited.

Mrs. Celia Loecker, of 71 West Main-st., at Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. A. F. Sheets has closed her engagement at Meadville, Pa., and begins a month's service with the society at Anderson, Ohio, where she may be addressed during November & 12th inst.

References given: Henry's a. m. to p. m. P. Office, 6336 Harvard Ave., Englewood, CHICAGO, ILL.

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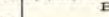
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and Future with DATES. Mail lock of hair
and One Dollar. Address
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arrangements for the coming winter. Terms reasonable.
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Prof Silas W. Edmunds, of Cleveland, Ohio, to
 inspirational speakers and test mediums, will answer calls to
 attend and conduct sittings on request at home in the
 vicinity of Rockford, Ill. Address 120 North Second st.,
 Rockford, Ill.

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engagements in New England States through January, February, and March of 1914. Address 512 Noble street, Portland, Maine.

G. W. Kates and wife will speak and give treats in Danvers, Iowa, during November in Pittsburg, Pa., month of December. Would like engagements near Philadelphia, Pa., for January and en route west for February. Address a per route or Manitow, Colo.

F. W. Sparrow, trustee and inspirational speaker.

and time medium, can be addressed for engagements at any time. This Outlook is mailed at Bristol, O. Postage paid at Cincinnati, O. Second-class postage paid at Cincinnati, O. Sample prices: Agents wanted. Address: 214 North Street Cincinnati, O.

Oscar A. Edgerly's engagements, for the near future, are as follows: November, Dayton, O.; December, Baltimore, Md.; January, Buffalo, N. Y.; February, Minneapolis, Minn. Mr. Edgerly's time is all engaged until

1904

UNIVERSITY

Dr. G. C. Harkness Kwell, inspirational speaker, prior
visitor and psychometrist, is filling an engagement with
the Spiritual Concenter in Philadelphia this month.
A few make weeknight engagements in vicinity.
A few open dates. Address box 40, Birmingham,
Conn.

Mrs. Nellie S. Beale can be addressed for engagements
at night. Would also be glad to make engagements

any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend lectures. Address Nellie S. Baile, 41 Thirtieth Street, Detroit, Mich.

Mr. George Walrod, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualists in the city of Detroit for a series of lectures, and would like to hear from any spiritualists who are interested. He can be reached at his residence, 1000 York St., North.

Public services every Sunday evening at 7 o'clock at
Abdullah's Hall.

LYMAN C. HOWE (in St. Louis, Mo.) will answer calls for
week-evening lectures at times accessible from these
places respectively. He is yet free to answer calls for
December, January, and February. Would prefer to
speak at St. Louis, Mo., and at New York, N. Y.,
and at New Orleans, La. and at New York, N. Y.

H. L. M. WINTER

Mrs. Maggie Stewart, 24 East Main street, Fluka, O.
All letters for diagnosis must be accompanied with a
lock of hair, two-cent stamp, full name, birthday
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Are You a Medium?

Address upon receipt of five former letter (sent
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Write your own hand writing or dictate on the paper
stamps and I will give you a complete reading. I will
tell you about the clock time. Address Dr. J. W. Madison
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You can also ask five questions if you desire. This offer is
good for one month. Clairvoyant readings and also
sittings given at my test time.

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Send four a-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

LOCALS AND PERSONALS.

—Willard J. Hall is at Columbus, O., for this month.

—Mrs. Mary C. Lyman may be addressed at 414 Laguard Street, St. Paul, Minn.

—The election of the officers of the Ladies Aid takes place this week at A. K. Hall.

—Dr. H. T. Stanley may be addressed at 120 North High Street, Nashville, Tenn., for engagements.

—Mrs. John Rankin, of Hartwell, Ga., is to spend the last Sunday evening at 1130. She was interviewed at Spring Grove on Tuesday morning following.

—The present address of J. Madison Allen and Mrs. M. Theresa Allen is Spiritual Institute, Liberal, Mo. They will receive calls to lecture at convenient points.

—Mrs. J. Allen will be absent from Cincinnati from November 11 to November 17, owing to her engagement with the Independent Spiritual Church in Louisville, Ky.

—Oscar E. May, of 843 San Julian Street, Los Angeles, Cal., writes that some good inspirational mediums would be ready listeners there just now. May Los Angeles be gratified.

—Those who send this issue of the paper to their friends can oblige us further by sending us the name on a postal that we may be able to send him or her a sample copy direct after this.

—Mrs. Nellie Babcock Smith will accept engagements to lecture and give platform tests within a radius of one hundred miles from Cleveland. Address 12 Samner Street, Cleveland, O.

—A contributor, in a private note, asks, "Will Spiritualists never do anything but talk, theorize, individualize, or fight the Churches?" For what shall organization labor? To propagate words or evocate deeds? We give it up.

—An unusually large consignment of Fall poetry has been received. Many thanks, but our friends will have to exercise a little patience in awaiting their publication, considering that our previous supply is not yet exhausted.

—Mrs. M. E. Ricker has returned to the city with improved health and is located at 901 Vine Street, where she will be pleased at all times to greet her friends and acquaintances and all who may wish her services professionally as a trance medium.

—A. Gaston, Esq., President of the Cassadaga Lake Free Association, also mayor of Medville, Pa., paid our office a visit on Monday. He is on his way to Florida in the interest of the Winter Camp meeting to be held some time in January or February.

—Criticism or controversial matters that require immediate attention should not extend over four hundred words—that is, about half a column. Anything beyond that space must take its chance for another issue, and often becomes too antiquated for use in lying over.

—A medium is not always a recognized Spiritualist. There are mediums who practice their gifts as fakirs do, and those who practice it for the consolation it gives to mourning ones and those seeking spiritual light. The latter are the truly spiritual mediums recognized by Spiritualism.

—We regret to learn that our worthy brother Geo. P. Coby has been quite ill in Washington, D. C., having been subject to a hemorrhage of the lungs. At last accounts, however, he is said to be improving. He went to Washington to attend a conference of the National Spiritualist Association, of which he is a director.

—Contributors who must use a lead pencil in writing up matter for the printer are requested to use white paper and a dark or soft pencil—not the reverse as many do—dark paper and a light or hard pencil. The latter combination is too straining to the eye, and is often the cause of errors in the writer's logic.

—Emma Hardinge Britten writes that her "Spiritualists' Encyclopedia" is ready for the press; but before printing, she needs the assurance of sufficient subscriptions to pay for it. The work will consist of two large volumes with portraits of prominent workers in Spiritualism, with biographical sketches. The price will be four dollars for the two. Those desiring to subscribe can notify her or Dr. Wm. Britten, The Linden, Hampshire Street, Chetam Hill, Manchester, England.

—The November *Arena* closes the eighth volume of this popular review, which, by the conspicuous ability of its contributors, its unqualified, fearless and healthy reformative impulses, has become a power in our land. The November issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Proctor, in which the eminent astronomer reviews the claims of Bacon and Shakespeare at length. E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Among other papers of special interest discussed by eminent thinkers are "Knowledge the Preserver of Parity," and "Gerald Massey: The Man and the Poet." The announcements for 1894 are very interesting.

—Good friends often send us articles that are vapory notions, believing they are doing us a service, and themselves performing a duty they owe to us and the cause. While we appreciate every attention of this sort, we would beg to be spared the necessity of having to wade through pages of manuscript that were written merely for pastime, or by an effort to say something. Words, words, words, are the results of such a strain on a dry brain, and would not be read even if printed. People want something to read that has force behind it—the outbursts of a pent-up inspiration, or the words that are suggestive and instructive. New ideas are acceptable, but they must be new to the cause as well as to the writer; and which, by the way, should be made prominent by as few words as possible in which to express them. Long articles are only accepted when first-class. Our friends will please be governed by those they see printed or accepted.

—The Church is still on the war path, might be said, if the daily papers are to be believed. Elwin Gould, of New York, was visited by a wild-eyed crack who demanded money, but was given a jolting instead. The despatches announce him as a "religious fanatic" and a "Church member." If the Church is going to continue to turn out such cattle, it would be better for the country to get rid of Christianity than Spiritualism, if the Church is to be held responsible for the actions of its individual members. At least it would be as consistent to believe that the Church should be held responsible for its many cranks as it is to believe that Spiritualism should be held responsible for its occasional one yet there are people so ignorant and bull-headed enough to advocate a proscription of Spiritualism by law, it would be a sorry day for the party that attempts it or even permits its law-makers to carry out such a plan. If Spiritualism has to go, Churchism will have to go too, for there are 45,000,000 of non-Church-goers in this country to 20,000,000 of the would-be pious ones. Because they are tolerated, they must not imagine they can rule out other religions.

—Mrs. Ada Foye attracted a large audience last Sunday evening to G. A. R. Hall, the meeting place of the Union Society. Her seance was opened with a lecture on Spiritualism generally, and closed with an allusion to her own mediumship, giving directions as to the conditions necessary, and the attitude of the audience towards her as a mouth-piece or medium of the spirit world. The latter consisted in quietude and passivity, and the writing of a spirit name on a ballot or slip of paper. Upon collection by the

subscribers several hundred such ballots were deposited on a table before her, folded ballots the distance. From this heap of folded ballots the medium took promiscuously, asking whether the spirit of the one whose name she held was present. If no response came, she took up another, but with a rapidity that needed quick reply from a spirit if he or she wanted to secure a hearing. When three tapes were made, it indicated that the spirit, whose name was on the ballot, was present. The folded paper was then handed to some skeptic to hold until she could, either by automatic writing, clairvoyance, or clairaudience, reveal the name, and often a message accompanying it. In every instance she gave the full name correctly, and many were startled by the unaccountable phenomenon. Occasionally a name would be given her clairvoyantly, reading it in the air. Speaking it out, the name was claimed by somebody, and proving either to be one of the ballots given or a near relative of the spirit sought after—the latter test putting aside the theory of mind-reading to account for the wonder. Some twenty spirit names were thus given, and every one was acknowledged as correct, even to the particulars as to age, disease, birth-place, etc., inquired after as identifications other than the name. Mrs. Foye will answer written questions concerning the philosophy, science, and religion of Spiritualism next Sunday morning, and lecture on "Life in the Spirit World" in the evening. The latter to be followed by a seance as described. To facilitate matters a little, the evening services will begin promptly at half past seven o'clock after this. The forenoon services begin at half past ten, and the lyceum at half past two in the afternoon. Everybody is invited. Morning and afternoon services free. Evening fifteen cents. We had one resurrection; let us have another.

Deepwater, Mo.

Some two months since I wrote you an account of the fraud perpetrated upon the people at the Liberal Camp during our meeting there by some materializing mediums. After writing the article I felt some regrets, thinking I had possibly misjudged these men, and investigated somewhat further, but I found after all I was right in the matter, but felt it was just as well that you refrained from publishing it, for many good Spiritualists believed in them, and were honest in their belief. But, Mr. Stowell, does it do our grand cause any good to pass by unnoticed such fakirs as the aforementioned without even a word of censure?

We certainly owe to Spiritualism our voice and pen to denounce such who do us harm and bring disrepute to the cause. We should by all means defend a thing so sacred, and show our orthodox friends that we do not countenance such fraud and trickery.

I have been making many fights single-handed and alone to defend Spiritualism. And I dispose of all my Spiritualist literature in a way that will spread our teachings abroad, and among the most skeptical classes. And now, when the question is asked, why is the LIGHT OF TRUTH, its publishers are honest and true workers for Spiritualism, why do they advertise as honest and reliable mediums such men as Jules Wallace when the whole country has been agog with excitement for the past few weeks over the discovery of his fraudulent mediumship?

We, as Spiritualists, generally know the genuine medium. We ought to at least, and I don't think we ought to be too lenient with such individuals.

I presume ere this you have full particulars of Wallace's doings, but I will enclose the same article clipped from St. Louis *Post-Dispatch*, and which was handed to me to show how my "pet theme" was being exposed and shown to be fraudulent.

Now, I do not mean to dictate to you, but what shall I do when the LIGHT OF TRUTH advertises such mediums as Jules Wallace? What can I say to defend myself, myself, and the cause we advocate?

Of course I believe in you. I am very certain you are just what you represent yourself to be—a genuine, honest Spiritualist, and I am just as ready to defend C. C. Stowell as I am Spiritualism, but indeed I don't know what to say sometimes when such complicated matters confront me as the above named. And in writing this to you I do so in all sincerity and for what appears the good of our great philosophy—that of protecting it from base, unprincipled mediums.

CONNA MAY MORRIS.

[The above letter is one of a few we receive, while a majority tend the other way. We can not judge of a medium by what the secular papers say, knowing that in the main they are prejudiced or unacquainted with conditions needed at a seance, and frequently make in advance what they receive—fraud. A genuine and honest medium, while in a trance state, can be made to produce spurious manifestations by hypnotic suggestions from prejudiced sitters. Of course, an exposure, so-called, is the result. As long as Spiritualists themselves (in the large majority) are satisfied with the results attained, we can not conscientiously say they are mistaken, or that they are being imposed upon. It is not for us to decide, but for those who constitute the body spiritualistic—the chartered organizations. We bring such news as is sent to us by correspondents, whom we know by good references generally as to respectability and honesty. If they are deceived it is their fault, not ours. We cannot employ reporters to watch all the fake mediums in the country, no more than can the secular papers keep guard over all swindlers. Like them we must depend on the news given us through authentic sources—not in accordance with individual opinion, however well-meaning such may be.—Ed.]

Springfield, Mo.

Spiritualism in our city has been at a low ebb for some time. The pressure of hard times and the lack of a regular speaker has had a depressing effect upon us and a general apathy has prevailed and our society which some said was dead, has been taking a nap. But the advent among us of an eloquent speaker and splendid platform test medium in the person of Professor W. N. Gray, late of Beatrice, Nebraska, has awakened our slumbering members and infused new life into our society just in time for our regular annual election of officers which took place last Sunday in Harmony Hall. The veteran Spiritualist, Brother F. J. Underwood being selected for president, and Brother L. M. Williams secretary, and J. T. Shank, treasurer, all staunch Spiritualist and noble workers in the cause.

We have paid off a small average in hall rent and started in for the winter's work with renewed energy and good prospects of success.

On behalf of Professor Gray, I will say that he is the best platform test medium we have ever had on our rostrum, he is assisted on the platform by his son Edgar, a boy of seventeen, whose tests are indeed wonderful. He is of a delicate organization and of very fine mental temperament and bids fair to become one of the very best instruments in the hands of the angel world. Prof. Gray's private seances are giving universal satisfaction.

Wonderful Cures of Catarrh and Consumption by a New Discovery.

Wonderful cures of Lung Diseases, Catarrh, Bronchitis and Consumption are made by the new treatment known in Europe as the Andral Process. Bismuth, if you are a sufferer, you should write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this New treatment free for trial. State age and all particulars of your disease.

The meetings of the Cleveland Spiritual Alliance have been well attended the past month. The late discourses by the pastor, Mrs. H. S. Lake, have been decidedly political and partisan in character, too much so for those yet identified with the old political parties.

The subject last Sunday, October 29th, was "The political duties of the hour." Mrs. Lake boldly urging all to vote of the hour. Mrs. Lake took at the coming election the People's party ticket at the coming political speeches in the public square under the auspices of the Cleveland Central Labor Association.

Mrs. Lake is in Anderson, Ind., this month, and during her absence from the city Mrs. F. O. Hyer will occupy the spiritual rostrum at Army and Navy Hall, and although Mr. Harry W. Archer has been announced as test medium to supplement her lecture the first two Sundays, it is uncertain whether he will be able to do so, owing to his continued ill-health. The last two Sundays, 19th and 20th Miss Maggie Gaulle, of Baltimore, will make her first appearance in Cleveland and close the meetings of the Cleveland Spiritual Alliance with platform tests for which she is so celebrated.

Dr. Wm. H. Terry, of Melbourne, Australia, who has lately been sojourning with Hudson and Emma Tuttle, of Berlin Heights, O., stopped in Cleveland three days. The Children's Progressive Lyceum gave him a public welcome Sunday, 29th ult., in Army and Navy Hall, and on the following evening a farewell reception was tendered the distinguished writer at the residence of Mr. Thomas Lees. On Tuesday, 31st, Mr. Terry left for Niagara Falls, from thence he goes direct to Boston, from there to some of the Southern cities, expecting to reach home in Melbourne next midsummer, the latter part of January.

The West Side Lyceum and Society are having enthusiastic meetings in Weber's Hall every Sunday and doing a good work.

Mr. Frank T. Ripley, on his return from New Orleans, stopped off a day or so in Cleveland prior to going to Fort Wayne, Ind., where he is engaged to speak and hold seances this month. Mr. Frederick Muhlbauer, one of Cleveland's best known business men, prominent philanthropist, and earnest Spiritualist, passed to spirit life on the evening of November 1st. (Obituary notice later).

Robert G. Ingersoll lectured to a very large audience Friday, November 3rd, in Case Hall, on one of his oldest themes, "The Gods." The LIGHT OF TRUTH and other papers are on sale every Sunday in Army and Navy Hall.

OCCASIONAL.

Mrs. Nellie Babcock Smith delivered a lecture Sunday evening on "Wisdom," at 371 Ontario street. It was an inspiring one and well sustained from first to last. Part of it was given in poetry, argumentative, logical, grand, delivered in an impressive, earnest, yet graceful manner. No one present could fail of being convinced of the truth of Spiritualism. The service was interesting, instructive, and creditable throughout.

Saginaw, Mich.

Upwards of fifty persons, young and old, of both sexes, belonging to the First Spiritualist Society, of Saginaw, E. S., Mich., and including church members and friends, assembled at the residence of Mr. and Mrs. Penney, 420 South Jefferson avenue, Monday evening, October 16th. The occasion was a grand reception given by the genial hosts and pleasant hostess to Professor Silas W. Edmunds, of Cleveland, Ohio, inspirational speaker and medium, who has just closed a series of brilliant and interesting lectures in the spiritual philosophy.

At an early hour the pleasant and harmonious parlors of the "Penney House" were thronged with sweet and intelligent faces, and the aroma of flowers greeted the inner spirit.

Shortly after eight o'clock Professor Edmunds opened the exercises by a few well-timed and touching remarks, which were followed with music, the offering of an invocation, and reading of a beautiful poem, entitled "The Cradle or Coffin." The medium's guides then, in fitting and inspiring language, reiterated the thoughts and ideals presented during the previous course of lectures, bearing upon the truths and beauties of the spiritual philosophy.

A practical series of illustrations of earth life and its environments was given by the unseen intelligences, and spirit life pictured in its grandeur and beauty!

Spirit tests followed, in which several persons composing this intelligent audience, received indisputable evidence of their loved ones returning from their spirit homes. Some of the dear ones spoke through the medium, sending words of comfort and good cheer—as well as singing the songs they were wont to sing in earth life. By request of the medium's guides two subjects for poems were given by members of the audience. "Love and Misunderstanding" and "into which the inspiring poet poured the fire of his soul, rendering each poem separately, and then combining and weaving the two subjects into a logical and beautiful poem, comprehending the whole province of life, and man as the epitome of nature.

The home mediums present gave numerous crumbs of comfort to mourning ones here of a life "beyond the grave." Songs and instrumental music, interspersed with tests and other evidences of spirit power, convinced the skeptic that a power beyond that of the medium was present, and that Spiritualism is a thing that can not be "explained away," but a solid fact and most beautiful truth!

Professor Edmunds was nearly overwhelmed by this tribute of friendship to himself and guides, and showed in speech and actions that of an honest and honest appreciation.

He goes from this city carrying the earnest prayers and hearty good wishes of many true friends. And the beautiful tribute paid him last evening, and the touching scenes of the reception will long be remembered by the friends, and doubtless carried as a golden treasure in the "Casket of Memory."

Toledo, O.

Sunday evening last the society here met and listened to a lecture by the inspirers of Mr. C. Turnbull, on the "Indian" as a factor in Modern Spiritualism. The subject was treated historically and scientifically, being one of great interest especially to mediums. The interest here is constantly growing, inasmuch that a new and beautiful hall has been engaged for winter lectures, where Mr. Turnbull will occupy the rostrum. Next Sunday is the opening, when we hope to have a reunion of Spiritualists and progressive people of Toledo. So in future the services will be held in the Annex Hall Memorial Building, Adams Street, instead of Clark's Hall as heretofore. Visitors especially welcomed.

New Bedford, Mass.

On Sunday, October 29, Oscar A. Egerly concluded his month's engagement with our society, his guides on this occasion giving two discourses that were highly appreciated by the large audience present. We have all enjoyed and I think profited by the ministrations of Mr. Egerly's guides during the month that he has been with us, and we sincerely hope at some future time to have the pleasure of again welcoming him to our platform.

He goes from this city carrying the earnest prayers and hearty good wishes of many true friends. And the beautiful tribute paid him last evening, and the touching scenes of the reception will long be remembered by the friends, and doubtless carried as a golden treasure in the "Casket of Memory."

Horsford's Acid Phosphate.

THE BEST TONIC KNOWN. furnishing sustenance to both brain and body.

Allow me to state to your many readers that the Spiritual Institute and Home at Liberal, Mo., held its opening exercises on Monday night, October 16th, at Catalpa Park. The program consisted of addresses, recitations, and music. The rostrum was beautifully decorated with plants and natural flowers, and the hall was well filled with friends of the movement. After an appropriate opening song by the choir Mr. G. H. Walker, president of the Liberal Camp meeting Association and business superintendent of the Spiritual Institute and Home, gave the address of welcome. After a song by Mr. and Mrs. Allen, the chairman introduced Rev. James DeBach, M. D., Ph. D., President, who gave a synopsis of the purposes and plans of the Institute.

This, together with remarks by Professor J. Madison Allen, recitations and music by Mrs. M. Theresa Allen, Mrs. Susan McGuffin, and Mrs. Lena Todd, concluded the exercises of the evening. On Tuesday, October 17th, the classes were duly organized, students examined and assigned to their proper departments, and thus the work had its practical beginning.

Allow me to state further that while we are closely identified with this educational movement, our interest in the cause at large has in no wise abated, indeed we believe that education in the most advanced branches of the spiritual philosophy and phenomena is very essential feature of the work, so that we are really as much, and even more interested in and desirous of working for the general welfare of the cause as formerly.

M. THERESA ALLEN.

Plymouth, Mass.

Mrs. Mary S. Pepper, of Providence, R. I., gave an instructive independent Spiritualist meeting in Good Templar's Hall. Giving her experience as a medium, which was very interesting, followed by a test seance. She gave names in full and picked out of her large audience whom the spirits were for. By the size of her audience and the enthusiasm shown it proved her popularity in that town. And she was immediately secured for another Sunday here, December 8th. The Plymouth papers pronounce her the most convincing medium ever in town, and gave her a press notice, which is very seldom done in this Puritanic place. We would recommend her to all societies in need of converts. And we can assure them those who have her once will again. This being her fifth appearance here this year. And we hear of equally as good reports from other places she has visited. May she be spared many years to carry on the good work she has so fearlessly begun.

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Dayton, O.

The lovers of the trumpet seance have been enjoying communication for the past week through the instrumentality of that incomparable trumpet medium, Mrs. Sadie Hibbetts, of Muncie, Ind. Incomparable Dr. Sharp, the control, was as versatile in his part as usual. But the very acme of enjoyment was the rendition of "Sweet Spirit, Hear my Prayer," by "spirit Katie Kinsey," whose voice is far sweeter than any prima donna's ever heard on earth. She also sang one of her own compositions, quite equal in poesy and music, to "Sweet Spirit, Hear my Prayer." In the absence of Dr. Sharp on two or three occasions spirit Cora Wright closed the seance.

Chicago, Ill.

Harry Dalton writes that the South Side Spiritualist Society meets at No. 77 Thirty-first street, every Sunday at 2:30 and 7:30 p. m. The best of speakers always in attendance, and a large audience always present. Visitors to the city are invited. The society is now in a flourishing condition, and has a fine hall. Its officers are: Charles M. Secor, president; George E. Schelberger, vice president; Mrs. Emma Munch, treasurer.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Direct Route West.

The Ohio & Mississippi Railway is the only road running directly West to the Mississippi River. It is the short line between Cincinnati and St. Louis; the latter being the principal gateway to all the Western country.

In keeping with its importance as a through route to the West, this line runs all of its trains through solid to St. Louis. No waiting at intermediate points to be "consolidated" with a train from somewhere else.

No transferring of baggage or of passengers who travel in the day coach.

No transferring of anything, in fact, as "everything goes" through without change.

The equipment in use on the O. & M. is of the best. All cars are vestibuled—the baggage car and day coaches as well as the sleepers, which are of the latest Pullman pattern. A special feature of the fast day train which makes the run each way between Cincinnati and St. Louis in less than ten hours, is the elegant Pullman Buffet Parlor Car.

Thus equipped the perfection of railway travel seems to have been attained.

The O. & M. is also the leading route to Louisville, running three daily trains and connecting with direct lines for Memphis, New Orleans, etc.

Passengers for any point West, Northwest or Southwest should procure tickets via the Ohio & Mississippi Railway for sale at all offices of connecting lines.

Ticket offices in Cincinnati, 48 West Fourth Street and Central Depot.

O. P. McCARTY.

Acting General Passenger agent.

For Sale at Lily Dale, N. Y.

The lovely cottage formerly owned by Mrs. Mary R. Small, situated in Melrose Park, only a few rods from the auditorium, has been reconstructed, papered, painted, furnished with handsome carpets, and elegant furniture, including stoves of modern pattern, a nice folding bed and other articles of beauty and convenience too numerous to enumerate.

Mrs. Shaw being in feeble health wishes to dispose of the same, and as shown by the following copy of power of attorney, Mrs. Anna E. Tousey, of Fredonia, N. Y., is her authorized agent.

LILY DALE, N. Y., October 25, 1893.

I, Nancy W. Shaw, hereby authorize and empower Mrs. Orpha E. Tousey, of Fredonia, N. Y., to sell my cottage, situated in Melrose Park, Lily Dale, N. Y., with all furniture for the sum of \$200, twelve hundred dollars, six or five hundred dollars to be paid down, the balance in one, two and three years with five per cent interest to be secured by chattel mortgage on the same. In witness whereof I hereunto assign and affix my seal this 25th day of October, 1893.

NANCY W. SHAW.

This cottage at the above named figures is a bargain for any one who wishes to secure a home in one of the most beautiful and progressive camps on the continent.

Mrs. Tousey may be addressed at Fredonia, N. Y., only nine miles from Lily Dale by railroad, and will meet any party desiring to examine said cottage with view of purchasing, at Lily Dale, at any time specified.

OPIMUM

and WHISKY Habits cured at home without pain. Book B. B. WOODLEY, M. D., Atlanta, Ga.

Inductive or Intuitive Method. But a few lessons needed by this progressive method, continue unaided. It appeals directly to the understanding of the pupil, and leads to concise writing. Key to lesson of an hour and a half. Address, A. P. MELCHERS, this office.

SOUL-READING, Psychometric Delineation.

Mrs. A. B. Severance, the world-renowned psychometrist, has always been noted for her wonderful powers in diagnosing and prescribing for diseases, also in giving character readings as well as past and future events, adaptation of those intending marriage, adaptation to business and business advice. But of late she has had a renewed development, which enables her to give greater tests in those directions than ever before. Send hair or hand writing. Full delineation \$1.00 and 4 2-cent stamps. Brief delineation 50 cents and 4 2-cent stamps.

Address, Mrs. A. B. SEVERANCE, 1300 Main Street, White Water, Wis.

MRS. M. E. WILLIAMS, MATERIALIZATIONS

INDEPENDENT VOICES.

232 W. FORTY-SIXTH ST., NEW YORK CITY.

Seances every Tuesday and Thursday evenings at 8 o'clock, and Saturdays at 2 p. m.

30 Days' Treatment for \$2

MAGNETIZED PAPER.

Give age, sex, and one leading symptom, with own handwriting, or lock of hair, and two 2-cent stamps. T. J. PRESTON, Magnetic Healer, Strawberry, Mo.

PERSONAL MAGNETISM, Mesmerism and Hypnotism. Institute success in business, love and society. 100-page book, 10 cents. National Institute, 111 N. 9th Street, Chicago.

Rowley's Occult Telegraph

This is the greatest mystery of the nineteenth century and a time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy and is also a graduate of Rush Medical College of Chicago, allopathic and the Eclectic Medical Institute of Cincinnati, and therefore is fully competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three months, in order to increase the circulation of the LIGHT OF TRUTH as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new patients and non-subscribers. Old subscribers can subscribe for any of their friends who are not taking this paper. Regular patients, by sending \$1.00 for three treatments in advance, can have LIGHT OF TRUTH sent to any address for one year free. Send for circular "A." Address, W. S. ROWLEY, M. D., No. 9 Glen Park Place, Cleveland, O.

PSYCHOMETRY

Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth Street, Milwaukee, Wis.

Smoke Stacks and Steeples

By WILLARD J. HULL. This is one of Mr. Hull's masterpieces and should be read and circulated far and wide. Price 10 cents, postage free. For sale at this office.

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, M. D.

President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

THE World Outdone

I have sold DAVIS' INFLAMMATORY EXTERPATOR thirty-eight years (thirty-five years as agent and three years as sole proprietor, and I have cured more than thirty thousand people of troubles named in my circular.

Out in the Open Air. which I did to convince the people that I had the Best Article for a Family Medicine the World Ever Knew.

And I am ready to prove it at any time free of charge. In Providence, R. I., I cured more than four thousand persons. In Boston I cured more than four thousand of which I kept actual count, and sold to dealers there more than 150,000 Bottles.

In Springfield, Mass., I have cured more than two thousand persons, and sold over forty thousand bottles. But send for a circular, mailed free, or for a bottle mailed free for 25 cents.

NEVER FAILED. to give satisfaction when used as directed. It is fast taking the place of many cherished family medicines. It contains No Poison, no Opium or Camphor or Cayenne Pepper.

And is the most wonderful medicine known.

N. U. LYON.

Sole Proprietor and Manufacturer, FALL RIVER, MASS., U. S. A.

N. B.—Agents wanted to travel and sell.

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FOR USE IN HOME CIRCLES.



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